THE

BRITISH CRITIC,

For FEBRUARY, 1806.

Οὐ παίσομαι τὰς Χάριτας ταῖς Μέσαις
Συγκαταμιγνὺς, ἡδίσαν συζυγίαν.

EURIP. *apud Stobæum.*

Still in delightful ſympathy be join'd,
Genius and Grace; ſtrong thought, and ſtyle refin'd.

ART. I. *The Periplus of the Erythrean Sea. Part the Second. Containing an Account of the Navigation of the Ancients, from the Gulph of Elana in the Red Sea to the Iſland of Ceylon. With Diſſertations. By William Vincent, D.D.* 4to. 642 pp. 1l. 1s. Cadell and Davies. 1805.

WE return, with particular pleaſure, to the review of this learned and elaborate work; not only becauſe a publication of peculiar intereſt to the oriental hiſtorian and geographer, is here brought to a concluſion, but becauſe the diſtinguiſhed author, who has merited ſo much from his country, in many important reſpects, *has* in the interval obtained ſomething of that *otium cum dignitate*, that well-earned reward of a life of unwearied exertion, which good men and good ſcholars ſo univerſally wiſhed for him. Theſe pages are the firſt-fruits of that learned *leiſure*, that *tranquility*, and that *health*, which in a former preface were declared neceſſary to the completion of an undertaking, arduous in the extreme, upon ground little trodden, and abounding with few flowers to alleviate the toil of inveſtigators. The Dedication to his Majeſty modeſtly and gratefully expreſſes the author's ſenſe of the royal favours conferred on toiling literature; and notwithſtanding the

cogent reaſon urged in the preface, that at *ſixty-ſix* it is time to drop the purſuits of literary curioſity, we ſtill indulge a hope that this will not abſolutely cloſe the reſearches of this diſcerning writer. The field of ancient geography is ſtill vaſt, and very inadequately explored; and the plains of Thebes and of Perſepolis afford ample ſcope for the exertions of a genius which, as it appears, no labour can daunt, and no difficulties retard. The literati, not of England only, but of Europe, when they reflect upon what has already been done, amid the diſtractions of a high public ſtation, will naturally expect ſome further exertions from "leiſure, tranquillity, and health," continued, as we hope they will be.

In the portion of the Periplus, which has already paſſed under conſideration, whatever had relation to commerce and ancient diſcoveries in Egypt, and on the coaſt of Africa, was extenſively detailed; the ſame line of inveſtigation is here purſued reſpecting ARABIA and INDIA.

Dr. Vincent, appealing to the authority of that moſt ancient and ſacred book, (too little regarded by ſome modern geographers in their inveſtigation of oriental antiquities) which expreſsly mentions, ſeventeen centuries before Chriſt, the Iſhmaelites trading to Egypt with the ſpices of India, and the balſam and myrrh of their own country, contends for the Arabians being the earlieſt traders and navigators in the *eaſtern ſeas:* for, with reſpect to the Egyptians he obſerves, they not only abhorred the ſea, but all thoſe connected with it. The ancient Indians were prohibited by their religious code, from paſſing the Attock, *or forbidden river;* the more ancient Perſians, the worſhippers equally of *fire and water*, were alſo reſtrained, by the code of Zerduſht, from becoming a nation ſkilled in naval concerns; and with vaſt engines had even dammed up the mouths of their great rivers, the Tigris and Euphrates, opened afterwards, with great labour, by Alexander; while, at this day, their deſcendants, the *Guebres*, who build the fineſt ſhips in the world at Bombay, *dare* not navigate them. On the contrary, the Arabians, in their maritime purſuits, had neither religious nor civil difficulties to contend with; they received from Egypt, from Perſia, and India, the rich produce and manufactures of thoſe countries, and were the carriers of them to the Tyrians and Sidonians, the firſt merchants and navigators of the *weſtern world*. LEUKE KOME, or the *white village*, diſtant from Myos Hormus, on the oppoſite Egyptian coaſt, about three days ſail, was the port of this ancient traffic, the point of immediate communication with PETRA, the capital of the country, called thence Arabia Petræa, whoſe

whoſe king, at the period when the Periplus was written, was named Malichas, a tributary of the Romans. From this capital, the treaſures of the eaſt were diſperſed in all directions by caravans; and the author thinks that it continued to flouriſh in this diſtinguiſhed manner till the fleets of the Ptolemies appeared upon the Red Sea, and the exertions of that illuſtrious dynaſty gave at once new vigour and a new channel to commerce.

On this ſubject, the diſputed ſituation of OPHIR naturally coming under diſcuſſion, the Dean of W. gives his reaſons, which are very forcible, for differing from Bruce and D'Anville with reſpect to it, and coincides with Prideaux and Goſſelin in opinion that it need not be ſought for further than the ſhore of Arabia Felix, p. 239. A ſhort hiſtory of Idumea is ſubjoined, with a catalogue of its princes, who reigned at Petra, as far as by diligent reſearch into Joſephus, Strabo, and other authors, it could be made out, with a view to illuſtrate this important head, on which conſiderable pains have evidently been beſtowed.

Under the next general head, we find ſome intereſting obſervations relative to the COMPASS, referring alſo to an important paper in the Appendix, by Lord Macartney, containing his reaſons for concluding that the inſtrument of that kind in uſe among the Chineſe, is *not* derived to them from Europeans, p. 257. In conſidering the WEALTH OF ARABIA, the ſixth object of the author's attention, the care of that people to avoid all oſtentatious diſplay of the treaſures acquired by their amazing commerce is remarked upon, and accounted for. It is obſerved that, while immenſe edifices were conſtructed in Perſia, Chaldæa, and Egypt, from the ſame ſource, no remarkable monuments of national grandeur and proſperity could well be expected among a people whoſe proud ſpirit of independence ever revolted at monarchical ſway, by means of which thoſe monuments have been generally erected. A nation of merchants and marauders, as they continue to this day, not firmly united among themſelves, but individually influenced by jarring intereſts and views, devoted to private luxury and gratification that wealth which in Egypt covered the Thebaid with magnificent temples, and in Aſſyria raiſed the ſuperb palaces of Nineve and Babylon. Of habits and manners wholly different from his neighbours, the crouded city had no charms for the Arabian; the grove and the tent were his delight, if affluent; if not, to ſecure that affluence, he adventurouſly ſpread the ſail of commerce on the ſhores of India, of Perſia, and of Egypt.

The preceding obſervations, however important, muſt after all be conſidered as, in ſome degree, only introductory to the main ſubject. At p. 261, we again return to Leukè Komè, or the *white village*, ſo denominated in common with ſeveral towns or villages on this coaſt, of which various inſtances are adduced; its ſcite is placed, by Dr. V. at the mouth of the bay of Acaba, the Elanitic gulph of the ancients; and in a curious diſſertation, in which Mr. Irwin, the modern traveller, is made ſatisfactorily to explain the text of Agatharchides, the Arabian port of Moilah is aſſumed, for a certainty, to have been the Leukè Komè of ancient geographers, and the Periplus. Leaving the White Village, we traverſe the deſolate Arabian coaſt to two places, alone noticed in a voyage of more than a thouſand miles, (the diſtance from Leukè Komè to the mouth of the Streights) called here, the BURNT ISLAND and MOOSA. The people inhabiting this vaſt and wild tract, are deſcribed as being a ſavage and perfidious race, plundering and dooming to ſlavery the ſhip-wrecked mariner; and the coaſt itſelf as deſtitute of convenient harbours, and abounding in thoſe rocks, ſhoals, and dreadful breakers, which induced the ancients to denominate its various ports and havens by appellations denoting a ſucceſſion of diſaſters, as METE, *the harbour of death*, and GARDEFAN, *the cape of burial*. From regions terrible as theſe we are glad to make our eſcape, as the writer of the Periplûs appears to have been in his voyage. MOOSA is noticed as the point at which agriculture and civilized ſociety re-commence after this inhoſpitable tract; as a mart of great traffic, ſituated in a bay near the termination of the gulph, twelve hundred miles from Berenice; and as carrying on a conſiderable commerce with Barugaza, on the oppoſite continent of India. The unfortunate EXPEDITION OF ELIUS GALLUS, undertaken by the command of Auguſtus to explore and conquer Arabia, forms the next ſubject of Dr. Vincent's learned diſcuſſion. Whatever can be gleaned from Strabo, Pliny, and other ancient authors that record it, is ſedulouſly employed; but the materials are ſo ſcanty, and the ſtatements ſo contradictory, that, with all the labour the Dean has beſtowed upon it, our geographical knowledge of the interior of Arabia, is very little advanced by it. He differs materially concerning many places mentioned in the expedition, from the accounts of D'Anville and Goſſelin, and, as uſual, fully ſtates his reaſons for that diſſent. In our review of the former portion of this work, we inſerted the particulars of the cargo of a veſſel trading, at the period when the

Periplus

Periplus was compoſed, from Egypt to ADULI, a diſtinguiſhed mart on the Abyſſinian coaſt, the modern bay of Maſuah. We now preſent our readers with an equally curious account of the goods *imported* and *exported* at Mooſa about the ſame period, and add, in his own words, the learned author's ſubſequent remarks.

"At Mooſa, the IMPORTS ſpecified are theſe:

Πορφύρα διάφορος καὶ χυδαία, -	Purple Cloth, fine and ordinary.
Ἱματισμὸς Ἀραβικὸς χειριδωτὸς, ὅτε ἁπλῶς καὶ κοινὸς καὶ σκουτυλάτος,	Cloaths made up in the Arabian faſhion, with ſleeves, plain and common, and (*ſcutulatus*) mixed or dappled.
Κρόκος, - - - -	Saffron.
Κύπιρος, - - - -	Cyperus. Aromatic Ruſh.
Ὀθόνιον, - - - -	Muſlins.
Ἀβόλλαι, - - - -	Cloaks.
Λώδικες δὲ πολλαὶ ἁπλοῦ τε καὶ ἐντόπιοι,	Quilts, a ſmall aſſortment; ſome plain, and others adapted to the faſhion of the country.
Ζῶναι σκιωταὶ, - - -	Saſhes, embroidered, or of different ſhades.
Μύρον, - - - -	Perfumes.
Χρῆμα ἱκανὸν, - - -	Specie for the market, or in conſiderable quantity.
Οἶνος τε καὶ σῖτος ὀ πολὺς - -	Wine and Corn, not much. The country produces ſome corn, and a good deal of wine.

EXPORTS:

Σμύρνα ἐκλεκτὴ, - - -	Myrrh, of the beſt quality.
Στακτὴ ἀβειρμινσία*, - -	Stacte, or Gum.
Λύγδος, - - - -	White Stones. Alabaſter.

"Added to theſe were a variety of the articles enumerated at Adûli, which are brought over from Africa and ſold here. But there were likewiſe ſeveral others imported as preſents both to Charibáel and Cholêbus; ſuch as horſes, mules, gold plate, and ſilver emboſſed, robes of great value, and braſs ware of various kinds. Of theſe it may be preſumed that Charibáel had the largeſt ſhare; for to him embaſſies were frequently addreſſed, and he was conſidered as the friend of the Roman emperors.

"The importance of this commerce, as it appears in the Periplûs, is manifeſtly far inferior to the repreſentation of it in Agatharchides; and the trade of the Sabêans declining, after the fleets from Egypt found their way to India direct, was pro-

* "A doubtful reading; but probably containing Μιναία, *i. e.* from the country of the Minæi."

bably not only the cauſe of their impoveriſhment, but of their ſubjugation alſo by the Homerites. Still it is evident that the manners of the people in this quarter of Arabia were civilized; that the government was conſiſtent, and that the merchant was protected. This character, as we learn from Niebuhr, Yemen ſtill maintains, in preference to the Hejâs, and the whole interior of the peninſula. The ſame ſecurity is marked as ſtrongly by the Periplûs in Hadramaut; and the whole coaſt on the ocean being commercial, the intereſts of commerce have ſubdued the natural ferocity of the inhabitants.

"It is a circumſtance foreign to the object of the preſent work, but ſtill curious to remark, that in the age previous to Mahomet, Yemen was in the poſſeſſion of the Abyſſinians, whoſe power terminated with his birth; and that in the ſhort period which intervened between his aſſuming the prophetic office and the Caliphat of Abubecre and Omar, all this part of Arabia was, almoſt without an effort, ſubjected to their power. In the ſixteenth century the Turks were maſters of the coaſt, and ſome places inland, but were driven out by the founder of the preſent dynaſty, Khaſſem el Ebir, whoſe poſterity aſſumed the title of Imam, and fixed their reſidence at Sana, the preſent capital of Yemen, which cannot be very diſtant from the ancient metropolis of Sabêa.

"On this coaſt, the firſt fleets that ſailed from Egypt met the commerce from India. Agatharchides ſeems to ſay, that the ſhips from Perſia, Carmania, and the Indus, came no farther than the coaſt beyond the ſtraits; and that the fleets from Egypt received their lading without paſſing them. Now the fleet from Carmania and the Indus could not reach Arabia without experiencing the effects of the monſoon, as Nearchus had done; and the knowledge of this once obtained, could not be loſt. We cannot go farther back, hiſtorically, than the journal of Nearchus; but in that we find manifeſt traces of Arabian navigators on the coaſt of Mekran, previous to his expedition. And whether the Arabians ſailed from Oman or Sabêa, it is ſtill a proof that the monſoon muſt have been known to them before the time of Alexander; and a high probability that they had reached the coaſt of Malabar, or that veſſels from that coaſt had reached Arabia, from the earlieſt ages.

"The diſtance from Mooſa to Okêlis is ſhort of forty miles. Okêlis has a bay immediately within the ſtraits; and at this ſtation the fleets which ſailed from Egypt in July, rendezvouſed till they took their departure the latter part of Auguſt, when the monſoon was ſtill favourable to conduct them to Muziris, on the coaſt of India. For Okêlis we have Okíla in other ancient authors, and Ghella is the name it bears at preſent. D'Anville has marked it ſufficiently in his Ancient Geography; and in Capt. Cook's chart, which is upon a large ſcale, the entrance of this bay is two miles wide, and its depth little ſhort of three. Added to this, if it is conſidered that the projection of Bab-el-Mandeb point is a complete protection againſt the contrary monſoon, we find

find here all the conveniences that were requiſite for a fleet conſtructed like thoſe of the ancients." P. 285.

Under the *tenth* head, or BABEL-MANDEB, to which ſtraits we have, at length, a ſecond time arrived in our extended *circumnavigation*, will be found a very curious and uſeful table, bringing at once before the eyes of the hiſtorian and the geographer, the different objects previouſly inveſtigated, with the latitude and longitudes of cities, promontories, &c. and compriſing the moſt material authorities of the ancients for the reſpective poſitions aſſigned to them, compared with the reſults of modern enquiries upon the ſame ſubject. The paſſage of the ſtraits, Dr. Vincent thinks, was very early attempted, though eſteemed a hazardous undertaking. Seſoſtris is the firſt hero on record who paſſed them with a fleet, and the exploit is as celebrated *in the eaſt*, as the voyage of Hercules through the ſtraits of Gades was *in the weſt*. The referring of theſe facts to thoſe fabulous characters marks, at once, the preſumed arduouſneſs and the remote antiquity of the enterprizes performed. The ſtraits, or rather the headland of BABEL-MANDEB, are repreſented as lying in latitude 12° 39′ 20″, and about ſeven miles wide; with an impetuous current ſetting through them, both of wind and tide. P. 293.

ADEN forms the *eleventh* head of this book, and being governed by the Sabean Arabians, who made this the centre of their trade carried on with India on the one hand, and the Sinus Arabicus on the other, is conſidered by Dr. V. as the undoubted *Arabia Felix* of the Periplus; the diſtance from Okelis, 120 miles, and many other local circumſtances uniting to prove their identity. The next head is *Syagros*, the modern Cape FARTAQUE, and a contrary opinion of the author's, before hazarded, viz. that it was RAS-EL-HAD, is retracted in a manly and ſatisfactory manner. *Kane* follows, at the diſtance of 200 miles from Aden; eaſily recognized in its modern name of CAVA CANIM; a conſiderable port where all the *incenſe* produced in that country, in which it abounds, is collected and exported. It is in the diſtrict now called Hadramaut, and its proximity is aſcertained by theſe lines:

> "As when at eve an eaſtern merchant roves,
> From Hadramut to Aden's ſpikenard groves!"
>
> Sir William Jones.

Here we have another catalogue of articles imported and exported in a Greek merchant veſſel ſeventeen centuries ago.

" At Kanè likewiſe, as there was an eſtabliſhed intercourſe with the countries eaſtward; that is, with Barugaza, Scindi, Oman, and Perſis; ſo was there a conſiderable importation from Egypt, conſiſting of the following articles:

Πυρὸς ὀλίγος,	- - -	A ſmall quantity of wheat.
Οἶνος,	- - - -	Wine.
Ἱματισμὸς Αραβικὸς,	- -	Cloths for the Arabian market,
κοινὸς,	- -	Common ſort.
ἁπλοῦς,	- -	Plain.
νόθος πιφισσότερος,	-	Mixed or adulterated, in great quantities.
Χαλκὸς,	- - - -	Braſs.
Κασσίτερος,	- - -	Tin.
Κοράλιον,	- - - -	Coral.
Στύραξ,	- - - -	Storax, a reſin.

And many other articles, the ſame as are imported at Mooza. Beſides theſe alſo, there are brought

Ἀργυρώματα τετορευμένα,	-	Plate wrought, and
Χρήματα τῷ βασιλεῖ,	- -	Specie for the king.
Ἵπποι,	- - - -	Horſes.
Ἀνδριάντες,	- - -	Carved Images.
Ἱματισμὸς διαφόρος ἁπλοῦς,	-	Plain Cloth, of a ſuperior quality.

" The exports are the native produce of the country:

Λίβανος,	- - - -	Frankincenſe.
Ἀλόη,	- - - -	Aloes.

and various commodities, the ſame as are found in the other markets of the coaſt. The beſt ſeaſon for the voyage is in Thoth, or September." P. 302.

We arrive next at the *Bay Sachalites*, and HADRAMAUT itſelf; a fine town at the preſent day, ſituated by the ſeaſide; but the character of the country around is painted in terrible colours, in uniſon with its Hebrew name of *Hatzar-maveth*, or the Court of Death. The incenſe, ſays the Periplus, is collected by ſlaves and malefactors; the air is peſtilential, and loaded with vapours, " cauſed (as is ſuppoſed) by the noxious exhalations from the incenſe-bearing trees. The tree itſelf is ſmall and low, from the bark of which the incenſe exudes, as gum does from ſeveral of *our* trees in Egypt." P. 305. Dr. Vincent remarks on the word *our*, (παρ' ἡμῖν) that it deciſively marks the country of the writer of the Periplus, while the mode of the narration ſufficiently ſpeaks that the writer was alſo the actual navigator. *Dioſcorida*, the modern SOCOTRA, or ZOCOTORA, conſtitutes the 15th head; an iſland 100 miles long and 30 in its greateſt breadth, abounding

abounding as at preſent with *aloes* of the beſt quality though not mentioned by that name in the Periplus. A drug, which he denominates Indian Cinnabar, and by Dr. V. thought to be the ſanguis draconis, in which this iſland abounds, and Tortoiſeſhell, which was fabricated into caſes, boxes, tablets, &c. are diſtinctly ſpecified as the object of its traffic.

We approach now to *Moſkha* and *Omana*, which from ſimilarity of ſound, ſhould be the modern MASKAT, which is in OMAN; but here the learned geographer finds great and inſuperable difficulties, for in ſituation Maſkat, he obſerves, lies beyond Ras-el-had, at which we are not yet arrived by 400 miles. Even *his* acumen here proves inſufficient, and he is compelled to leave thoſe difficulties only in part reſolved. In truth, a writer, who explores a vaſt range of coaſt, with a book in his hand written eighteen centuries ago, the copy perhaps not very correct, from the fault of tranſcribers, muſt frequently expect to find the perplexities alluded to. The ravages of war and of time, the retreat of the ſea from the ſhore at one place, and its irruption at another; with the perpetual accretion of ſand thrown up by the tide in the courſe of ſo many ages, neceſſarily give a new aſpect to many parts of the coaſt. The rocky headland, and lofty projecting promontory remain the only ſecure guide of the contemplative geographer; but cities diſappear and iſlands are ſubmerged amidſt the fury of waves and tempeſts.

It is probably from this cauſe that, under the ſucceeding head, of the *Iſlands of Zenobius*, marked in Ptolemy's map as *ſeven*, only *four* now appear, of which the modern names are given at p. 313. Whatever doubts may have previouſly occurred, no point in all the voyage ſeems to be more clearly aſcertained than that the ancient *Sarapis* (diſcuſſed under head 18) is the well known, modern port of MAZEIRA, 200 miles diſtant from the Zenobian iſlands. 2000 ſtadia more being paſt, we arrive at a group of Iſlands called thoſe of *Kalaius*, or SUADI, "formed into four ranges for the ſpace of ſeven leagues together, with a clear paſſage between them," p. 315. At length the great promontory of RAS-EL-HAD, according to the author's corrected ſtatement mentioned above, appears before us; and ſteering round it in a north weſt direction we expand our ſails, and launch into the celebrated GULF OF PERSIA.

Here occur the *Iſlands of Papias*, and the *Fair Mountain*, (forming the twentieth head.) The firſt are probably thoſe iſlands called, in modern Geography, THE COINS; which lie immediately off the entrance of that gulph; though it is not

not quite ſo clearly aſcertained that the latter is the CAPE FILLAM of our charts. The black mountain of *Maceta*, the *Aſaborum Promontorium* of Ptolemy, is decidedly recognized in the modern MOÇANDON: *Sabo*, or with the Arabic article prefixed *Aſabo*, implies the *ſouth*, as being the extreme point *ſouth* of the gulph of Perſia. Moçandon is probably formed from the ancient word *Macæ*, a tribe of *Ichthyophagi*, who gave their name to the promontory. This mountain is of vaſt height, and forms with mount *Elbourz*, on the oppoſite ſhore, the entrance to the gulf, which is nearly forty miles broad. The author of the Periplus is not ſuppoſed by Dr. V. to have advanced beyond this Cape, ſo as to have entered the Gulf itſelf; but to have paſſed immediately from the Arabian to the Carmanian coaſt. His reaſon for at leaſt, entertaining ſtrong doubts on this point, are that he mentions but two particulars within the ſtraits, the celebrated pearl-fiſhery at *Teredon;* and *Apologus*, the modern OBOLEH, ſituated upon the canal that leads from the Euphrates to Baſra.

An extenſive view is now taken under ſeveral ſucceſſive heads of the *ancient oriental commerce* carried on in the Gulf of Perſia, and the ſubſequent routes by which it was conducted through Arabia, and the whole eaſtern world. It is extremely ingenious, and in many parts quite new; but it is too connected for an extract, and too long to be wholly inſerted: the reader is therefore of neceſſity referred to the volume itſelf. P. 321.

Gerrha, the laſt place of note on the coaſt, remarkable for having ramparts and walls built of foſſil ſalt is immediately recognized in *El-Katif*. It was a moſt diſtinguiſhed emporium thronged with eaſtern merchants, and five miles in circumference, the *Ormus* of the Portugueze. The *Mineans*, a people ſituated north of Hadramaut, and to the eaſtward of Sabea, ſhared in this lucrative trade, and were the carriers to all the neighbouring provinces of the precious commodities imported at *Gerrha*, from the Indian continent, while they brought to that part the coſtly drugs, gums, and aromatics of Arabia. Their caravans, according to Strabo, paſſed in ſeventy days, from Hadramaut to Aila, a place but ten miles from Petra, whence we ſet out on this Arabian voyage, and which at this place terminates, together with our obſervations upon it.

Throughout them we have endeavoured to do that juſtice to Dr. V. which a work of ſuch Herculean labour merits. The minute accuracy with which the particulars of an expedition undertaken eighteen centuries ago, are detailed

together

together with the exact diſtances of places, and the modern names, where poſſible, of celebrated ancient emporia, conſtantly accompanying thoſe details, cannot fail of exciting the admiration, and ſecuring to the author the applauſe both of the ancient and modern geographer. The oriental voyager, in thoſe diſtant and dangerous ſeas, muſt, in particular, be deeply ſenſible of the advantage of a work the moſt clear in its ſtatements that a publication of this kind, where Ptolemy and D'Anville were to be compared, and the moſt jarring authorities to be reconciled, could admit; and illuſtrated by the beſt charts that ingenuity could plan, or abilities execute. In the never ceaſing viciſſitude of human events, and in times when the moſt unexpected revolutions have taken place, who ſhall place bounds to the utility of ſuch a work as the preſent; or what rewards can adequately remunerate the author for the toil and anxiety of ſuch unwearied reſearch, in a field where few flowers ſpring up, though Arabia be the theme! The voyage along the Indian ſhore will evince ſtill greater induſtry and profounder reſearch, while ſome ſeparate eſſays of a more general nature in the Sequel and Appendix demonſtrate an enlarged view of Aſiatic commerce and politics, and a mind equally enlightened by virtue and by ſcience. Throughout, indeed, the whole of his works of an oriental aſpect, the Dean of W. never fails, wherever he can, to point out to the *preſent* poſſeſſors of the Indian regions and commerce, that fatal rock of inordinate ambition on which their predeceſſors have been wrecked; and evinces an anxious deſire to ſee both government and commerce in thoſe regions conducted on ſuch ſound and ſolid principles of equity and moderation, as bid faireſt to perpetuate the one, and ſecure the other.

[*To be concluded in our next.*]

ART. II. *Reflections on the Spirit, &c. &c. of Religious Controverſy.* 8vo. pp. 266. 5s. Keating. 1804.

NO writers have a greater claim to the attention of the public than thoſe who have to complain of miſrepreſentation. They are not only doing juſtice to themſelves in rectifying ſuch miſtakes, but conferring a great benefit on the public, who muſt always be intereſted in the vindication of truth. The author of the work before us is of the Romiſh church, and if we may judge from the ſtyle of the greateſt part of his book, ſo reſpectable a one, as to deſerve to be liſtened to upon any point he thinks it neceſſary to diſcuſs. Among thoſe writers whom he has particularly to complain of,

of, we find even the names of the preſent Biſhops of London and Landaff, as well as of one of our Metropolitans *. We are confident, that if the complaints are juſt, there is not one of the very learned and reſpectable prelates alluded to who would not rejoice to be ſet right. We were concerned therefore to find, that notwithſtanding the general reſpect the author profeſſes for the characters of theſe great men, he could for one moment entertain the idea, that in their deſcriptions of popery any one of them could be "illnaturedly illiberal," or "diſingenuouſly inaccurate." When the worthy Biſhop of London ſtated, that the common people among the Catholics were forbidden to read the ſcriptures *(wherever they dared to refuſe them that liberty)* the truth was ſurely on his ſide; and though he is blamed for not making enquiries, we have no doubt that he had made ſuch as to him appeared neceſſary. The author indeed ſtates a ſtrong fact in oppoſition to the aſſertion of the Biſhop, had it been *unqualified*; namely, that "the *Engliſh* ſcriptures are in the hands of every Catholic who pleaſes to procure them; that the poor *deluded* people (as the Biſhop had called them) are often urged to read them, and that they are often diſtributed *gratis* to the indigent, who are unable to purchaſe them." Though this does not do away the Biſhop's exception ("wherever they dared to refuſe them this liberty,") yet we are glad to hear that it is the caſe any where. Nevertheleſs, when we know after all, that in reading the ſcriptures, they are ſtill not left to collect their meaning from any ſource but the infallible determinations of the Papal chair, (for this is ſtill inſiſted on as their only reaſonable and proper *ſecurity*) we cannot think the indulgence ſo liberal, as the author would have us believe it to be. He ſtill regards it as an inſurmountable objection to Proteſtantiſm, that the faith of a Proteſtant is left to repoſe on private judgment and opinion.

Though the book is not written altogether in a vindictive ſpirit, and the author muſt be allowed to feel for the miſrepreſentations he thinks he has to charge us with, yet much that he advances is in the way of *retaliation*. The author is highly offended that popery (or, as he in preference terms it, *Catholicity*) ſhould have been repreſented as "the parent of modern infidelity," and that it ſhould have been pretended that "the horrors of the late revolution in France derived their origin from the ſame prolific ſource of guilt." P. 152. To combat this charge, the author enters into a laboured vin-

* Dr. S. probably Stewart.

dication

dication of the principles of popery contraſted with thoſe of proteſtantiſm, and endeavours to prove, that while the former was particularly calculated to prevent all revolutions and changes, the latter muſt have been eminently conducive to them. But we think he has fallen into a miſtake upon both theſe heads. We do not apprehend that the *principles* of Catholiciſm have ever been conſidered as tending to encourage revolutionary movements, nor do we know that it has ever been denied, that the principles of Proteſtantiſm have a tendency to promote the aſſertion of private opinion. We rather apprehend the principles of Catholiciſm to have been *provocative* of revolutionary movements, where Proteſtantiſm would have given no offence. That principle of popery, which inculcates the neceſſity and the exiſtence of an infallible director of the conſcience, *where it is believed*, may certainly be conſidered as a check to all revolutionary movements, as well as to all freedom of thought and ſpeech; for as the author inſiſts, p. 145, it is certainly among "the effects of popery, to reſtrain the licentiouſneſs of paſſion, and the liberty of thought." But where this principle *is not believed* and acknowledged, ſurely it may particularly provoke reſiſtance and oppoſition. In the ſame manner, that principle of Proteſtantiſm, which aſſerts the right of private judgment, may certainly be conſidered as friendly to the cauſe of liberty, and eventually, or occaſionally, perhaps, to the abuſe of liberty, licentiouſneſs; nevertheleſs, that very principle of Proteſtantiſm being calculated to give freedom to mens' thoughts, ſhould, by rendering reſiſtance unneceſſary, be conducive to the peace of the world, as well as to the cauſe of religion; which, at all events, to be efficacious ſhould be as much as poſſible voluntary. We ſhould be heartily ſorry if the "horrors of the French revolution" could be traced to the reformation; but even if the revolution itſelf could really be proved to be the direct conſequence of the reformation, this would be far from being any demonſtration, that the reformation was the parent of thoſe horrible diſorders and ſhocking violences which diſgraced the progreſs of the revolution. We ſay this, becauſe ſome friends of the French revolution have, in *commendation* of the reformation, conſidered it as the remote cauſe of that effect; and though indeed none can deplore more ſincerely than we do the dreadful exceſſes of that momentous period, yet we never can lament, that, in oppoſition to what we think the groundleſs pretence of papal infallibility, the reformation taught men to judge for themſelves in matters of religion. It has however been unfortunate, we muſt confeſs, that, becauſe Catholiciſm

and

and Royalty were attacked together, and fell together in the courſe of the French revolution, whilſe Proteſtantiſm *eſcaped*, as the author remarks, p. 298, 299; not only Catholiciſm has been regarded as the main ſupport of arbitrary power, but Proteſtantiſm has been conſidered as peculiarly favourable to rebellion, and the republican ſpirit. This indeed is even M. Villiers's remark in his prize Eſſay on the Spirit and Influence of the Reformation; but, if we miſtake not, it exactly accords with our view of the matter. It is the deſpotiſm of Catholiciſm that gives the offence; which, leaving no alternative between popery and infidelity, drives men, in turbulent times, from one extreme to the other. Juſt as in politics, though a limited monarchy and free government may afford more ſcope than an abſolute deſpotiſm, for the aſſertion of private opinion, yet an oppoſition to an arbitrary government cannot fail to be violent, becauſe it leaves no alternative between unqualified ſubmiſſion and open rebellion. Though then we would avoid ſaying, in direct oppoſition to the arguments and feelings of the author, that Catholiciſm was the cauſe of French atheiſm and infidelity, yet we muſt ſay, that it was far more likely, in revolutionary times, to drive men into the extremes of infidelity than Proteſtantiſm would have been. Freedom of thought may certainly ſometimes lead to a dangerous freedom of action, but where the mind is ſtraightly fettered and confined, nothing but violence can ſet it free.

We are ſorry to perceive, the learned author thinks Atheiſm connected with Proteſtantiſm, by a very few links, in the chain of infidelity. 1ſt. The Right of private Judgement; next, Socinianiſm; then Deiſm; and laſtly, Atheiſm. But this is as much as to ſay, that the Bible has leſs power to reſtrain Atheiſm than the Pope; for when the ſupremacy of the latter was renounced, the Bible was particularly put in its place; and the only difference, perhaps, has been, that Proteſtantiſm has ſerved to bring to light the Socinian, Deiſt, and Atheiſt, by the free ſcope ſhe has given to the exerciſe and avowal of private opinions, which all exiſted in diſguiſe, it is to be feared, in the boſom of the Papal communion. All men know they cannot triſle with or diſſemble before God; but many, it is to be preſumed, from the firſt eſtabliſhment of the church of Rome, have been able to diſcern that the Pope was not God. Under Proteſtantiſm men may pervert, miſinterpret, and even reject the Bible, but their ſentiments will be known; and beſides this, men will certainly be more cautious how they do theſe things, when they know it is themſelves who are to anſwer for their errors, and God who is to be their judge, than when they may repoſe

in

in quiet under the authority of the Pope's infallibility, and be reſponſible to a viſible and temporary, rather than to an inviſible and omnipreſent head of the church. We have judged it fair and allowable to enter into this vindication of Proteſtantiſm againſt the ſtrictures of the learned author, whoſe feelings we can nevertheleſs enter into, and whoſe attempt to reſcue his own religion from what he thinks undeſerved reproach, we cannot but admit to be laudable. It ſtill however does not appear to us that the reproach *is* undeſerved. The doctrine of the infallibility of the Pope, that of tranſubſtantiation, and the reſtraints upon private judgment, which the papal ſyſtem impoſes, and this author defends, are all as objectionable, in our eſtimation, as they were in that of the firſt reformers.

As a ſpecimen of the author's ſtyle, we ſhall ſelect the following account of the progreſs of infidelity:—

"If, therefore, inſtead of obeying the impulſes of religion, or correſponding with the inſinuations of grace, men liſten to the invitation of their paſſions, and the ſeductions of bad example; not only vice becomes the natural conſequence of their indocility, but incredulity becomes the natural conſequence of vice. The firſt poſition is evident; the latter repoſes upon reaſons which are almoſt equally obvious. For, let it be admitted only, that the heart is corrupted, and that the dominion of vice has ſucceeded to the dominion of virtue; in this caſe, it is certain, that the alarms of a guilty conſcience will, frequently, intervene to diſturb the career of guilt; piety will utter its reproaches; the frown of an angry God will caſt a gloom, even upon the ſcenes of debauchery and pleaſure; religion becomes a monitor, whoſe importunities paſſion cannot endure. In ſuch ſituation, what conſequence can appear more natural, than that guilt ſhould tear out the ſting which torments the conſcience; pleaſure turn away from the object which alarms it; paſſion ſhut its ears to the admonitions which condemn it? It is, unfortunately, the intereſt of vice, pleaſure, and paſſion, to remove every obſtacle that impedes their gratification, and to do away whatever gives them uneaſineſs and pain: it is their intereſt that the truths of the goſpel ſhould be fictions, and the puniſhments, with which it threatens them, fables and chimeras. As, therefore, men can ſhut their eyes to the brighteſt beams of light, and do actually ſhut them when the light becomes painful, ſo they may cloſe them to the evidences of religion, and turn away from the contemplation of what is only a ſource of anxiety and remorſe. "*The ſinner loves darkneſs better than light, becauſe his deeds are evil.*" Indeed, while it is the *intereſt* of paſſion to *love* darkneſs, it is likewiſe the *property* of paſſion to *create* it; for paſſion ſpreads a cloud over the eye of reaſon, and frequently extinguiſhes the light of the underſtanding:

it ſubjects the ſoul to the ſenſes, and filling full the vaſt capaciouſneſs of the heart, it neither loves, ſeeks, ſees, nor admires aught which does not tend to gratify its ſenſuality. Hence, having conſidered the intereſts and the properties of vice; if we conſider how luxuriantly it vegetates in all the walks of life; how its votaries crowd all the circles of ſociety; we ſhall ceaſe to wonder that it rejects what condemns it, or that it has eagerly adopted the convenient creed of incredulity. I believe, for my own part, that if all the haunts of ſociety were examined, there would be found few unbelievers, who are not the public or the private ſlaves of paſſion, whoſe unhappy intereſt it is to diſbelieve, becauſe it is their unhappy intereſt to ſin without remorſe. Let any one look round the ſphere in which he moves, and examine the conduct of his acquaintance who profeſs incredulity, he will not diſcover that they are men diſtinguiſhed for their virtue, their chaſtity, ſobriety, and moderation; men who reaſon with wiſdom, and reject revelation, becauſe they have made it the ſerious ſubject of their ſtudy. He will find that they conſiſt of men who ſport with what virtue reveres, and laugh at what wiſdom moſt reſpects. Such, at leaſt, is the *general character* of the ſchool of infidelity. It is compoſed of the children of libertiniſm, and the victims of diſſipation; who reject whatever is not corrupt as their own hearts, or low as their own ideas; who are profane in their profeſſions, becauſe they are profane in their practices; atheiſts in their creed, becauſe they are atheiſts in their conduct; the worſhippers of Venus, and the votaries of Bacchus." P. 166.

The author excuſes the intolerance of Catholiciſm, upon the plea of the Papiſt's believing that his religion is alone true, and all others impious, erroneous, and falſe. Surely then it is no intolerance in the Proteſtant alſo to reject what he believes to be impious, erroneous, and falſe.

ART. III. *An Illuſtration of the Monaſtic Hiſtory and Antiquities of the Town and Abbey of St. Edmund's Bury. By the R. Richard Yates, F.S.A. Of Jeſus College, Cambridge: Chaplain to his Majeſty's Royal Hoſpital, Chelſea; and Rector of Eſſa, alias Aſhen. With Views of the moſt conſiderable Monaſterial Remains; By the Rev. William Yates, of Sidney Suſſex College, Cambridge.* 4to. 318 pp. Miller. 1805.

WITH the exception of the work of Dr. Battely, which never was completed, and a very inferior anonymous publication, the public has had no regular account of the Monaſtery of St. Edmund's Bury. But if we conſider its ancient

ancient magnificence, its valuable and extenſive poſſeſſions, its civil and eccleſiaſtical communities and privileges, there were very few indeed of the conventual eſtabliſhments in England, to which it was not ſuperior. Its remains alſo are in a ſtate which excites the curioſity, and juſtifies the inveſtigations of the antiquarian ſcholar, Mr. Yates has therefore undertaken and performed a very meritorious office in illuſtrating the riſe and progreſs, grandeur and decay of this formerly ſplendid eſtabliſhment.

The author's uſeful labour is not yet entirely completed, but as this quarto volume has been ſome time before the public, as it comprehends a great deal of important and valuable information, as it merits the greateſt encouragement to proceed to its final accompliſhment, we think it juſt and candid to notice it in its preſent ſtate, and to give the author our hearty good wiſhes for his ultimate ſucceſs. Mr. Yates's object and plan is firſt to give a deſcription of what relates to the Monaſtery, and afterwards to repreſent the antiquities and hiſtory of the town of Bury. His firſt chapter is employed in a diſſertation on the names and original condition of Bury. The ſecond deſcribes the foundation of the Monaſtery. The third chapter exhibits the life of St. Edmund. As this hiſtorical narrative is derived from authors not in the ordinary line of reading, a ſhort extract in this place may be acceptable.

"On another occaſion, the Pagans having ſurrounded Edmund in one of his fortreſſes, found it ſo ſtrongly fortified that they determined to retreat; but an old blind maſon, one of the King's penſioners, and who had ſuperintended the conſtruction of the works, ſeduced by a bribe, diſcovered to the enemy the weakeſt part of the wall. The King, finding their machines likely to force the place, mounted on a ſwift horſe, ruſhed out at the gate; being purſued by the Pagans, they enquired of him where the King was; he anſwered, "Return quickly, becauſe when I was in the fort the King was there." Hearing this they immediately returned to ſearch the fort for the King; but not finding him, it then firſt occurred to them that it was the King himſelf who ſpoke to them; and fearing his return with an army, immediately retreated. Edmund, having collected his forces, purſued them; after many conflicts, and much exertion of the Saint and his army, the Pagans were compelled to leave that country, but were ſtill able to march into Yorkſhire and Northumberland in the third year from their firſt attack.

" Whatever credit theſe relations may obtain, it is very evident that about A. D. 869 * the deſtructive torrent proceeded from Yorkſhire in a ſouthern direction, overwhelming in its progreſs every veſtige of civilization. The monaſteries of Croyland, Thorney, Peterborough, Ramſey, Soham, and Ely, were ſucceſſively plundered and burnt, and their inhabitants ſubjected to every poſſible indignity, and then murdered. During the year 870, it appears to have reached Eaſt Anglia; and Ingwar gained poſſeſſion of Thetford, then King Edmund's capital. Edmund collected his forces, and marched to oppoſe the invaders. The hoſtile armies met near Thetford; and after an engagement, maintained during the whole day with the utmoſt vigour and determined courage, and with a great ſlaughter on both ſides, victory remained undecided †. During the night, Edmund (in the language of the monkiſh writers) reflecting not only on the immenſe loſs of his own brave ſoldiers fallen in the defence of the country and the Chriſtian faith, and who he doubted not had obtained a crown of martyrdom; but alſo on the death of ſo many Pagans, *who* dying unconverted, he conſidered as doomed to endleſs miſery, retired to Egleſdene.

" An embaſſy from Ingwar, who was ſhortly after the battle joined by his brother Ubba, with ten thouſand freſh troops, ſoon followed Edmund; and the ſpeeches ſuppoſed to have paſſed upon this occaſion are given by Abbo ‡ in a ſtyle of oratorical declamation, interſperſed with quotations from the Claſſic Poets. King Edmund, attended by Biſhop Humbert and his council, received the Daniſh meſſenger, who thus delivered his maſter's propoſals:

" Our Lord formidable on ſea and land, King Hinguar, moſt invincible, by conqueſt ſubjecting to himſelf many countries, with a numerous fleet, has landed on the ſhore of this province, intending here to paſs the winter, and therefore demands that you divide with him your treaſures and paternal dominions. If you deſpiſe his power, ſupported as it is by innumerable legions, you will be deemed unworthy of either kingdom or life. And who art thou, that thou ſhould'ſt dare inſolently to ſpeak againſt ſuch power? Protected by the favouring elements, the tempeſts of the ocean aſſiſt our oars, and retard not the deſigns of thoſe,

---

* " R. Hoveden, 235. W. Malmſb. 49. 139. H. Hunt. 200. Weever, 274. Spelman de Icen. 159. Turner. Martin's Thetford. Blomefield, Norfolk, vol. I. p. 195. Batteley, 123."

† " Near Ruſhforth, Eaſton, Barnham, and Thetford, are ten or eleven Tumuli; where moſt probably was fought that dreadful battle between King Edmund and the Danes. Blomefield, Norfolk, vol. I. p. 195."

‡ " Abbo Flori. MS. Bibl. Cott. Tiberius, B. 2."

ove

over whom the tremendous thunderings of Heaven, and the rapid blaſts of lightning, paſs without injury. Submit, therefore, to this potent commander, on whom the elements attend, and who, in all caſes, determines to favour the obedient, and vanquiſh the preſumptuous *."

" Biſhop Humbert, anxious to preſerve the life of the King, earneſtly recommends immediate compliance with this imperious demand.

" Edmund with downcaſt eyes was long ſilent ; † but at length declared that he ſhould die with pleaſure, if his death would reſtore to its former peace his deſolated beloved country.

" The Biſhop ſtates, that the country is already covered with ſlain, and without means of defence ; and, therefore, urges his beloved monarch to avoid the impending puniſhment.

" The King perſeveres, and again declares his wiſh to die for his ſubjects. Flight would tarniſh his former glory. Could he now ſuſtain the diſgrace of deſerting his brethren in arms ? It is honourable to die for our country ‡. He had devoted his life to Chriſt, and would not now begin to ſerve two maſters. Then addreſſes the ambaſſador :

" Polluted with the blood of my ſubjects, you deſerve death ; but, following the example of Chriſt, I am unwilling to defile my hands ; and, for his name, am prepared to ſubmit to fire and darts : haſten therefore to compleat your injurious purpoſe, and bear to your maſter this anſwer.

" A true ſon, you imitate your father the devil, who, ſwollen with pride, fell from heaven, and deſiring to involve mankind in his own falſehood has ſubjected many to his own puniſhment.

" You, his chief follower, ſhall neither intimidate me with threats, nor decoy me with flattering allurements. You will find me unarmed, reſtrained by the faith of Chriſt. The treaſure beſtowed on us by Providence your avidity may ſeize and conſume. This frail carcaſe you may break as an earthen veſſel, but the freedom of the mind you can never for a moment conſtrain. To aſſert immortal liberty, if not with arms, at leaſt with life, is more honourable, than with weeping complaints to ſeek it when loſt. For me, to die is glory—to live contumacious bondage. Never for the love of temporal life will I ſubmit to a Pagan

---

* " Parcere ſubjectis, et debellare ſuperbos."
VIRG. lib. vi.
This quotation, given by Abbo, in the expreſs words of Virgil, cloſes the addreſs of Hunguar's ambaſſador."

† " Sic demum ora reſolvit."

‡ " Pro patria mori."

leader; preferring rather to be a ſtandard-bearer in the pavilions of the King Eternal *."

"Inguar and Ubba, incenſed at this anſwer to their embaſſy, march to Egleſdene; and Edmund ſurrenders to their ſuperior force without further conteſt; and ſtill refuſing to comply with the conqueror's terms, is bound to a tree, and beaten with "ſhort bats †." They then wantonly made him a mark to exerciſe the ſkill of their archers ‡, and his body was covered with arrows like a porcupine with quills. Inguar, ſtill finding his mind invincible, ordered his head to be ſtruck off. "And thus he died, Kyng, Martyr, and Virgyne §," on the 20th Nov. A. D. 870, in the 15th year of his reign, and the 29th of his age. His faithful friend, Biſhop Humbert, ſuffered at the ſame time with his royal maſter." P. 36.

The hiſtory of the Monaſtery, is now continued through the eventful period of the Engliſh annals, to the time of William the Conqueror, in which is interwoven an account of the mitred abbots and their privileges; theſe were of no ordinary deſcription. The abbot of Bury held Synods and appointed the Parochial Clergy of Bury. He was a ſpiritual Parliamentary Baron, had the power of trying and determining cauſes within his franchiſe, with various other prerogatives of important conſideration. The ſubject next

---

* "The ſubſtance of theſe ſpeeches, and evidently founded on the oratory of Abbo, may be found in ſome of the Regiſters; in Lydgate's poetical work; in Monſ. Caſenewe's Life of St. Edmund; and other legendic writers."

† "Lydgate."

‡ "The Anglo Saxons and the Danes were certainly well acquainted with the uſe of the bow; a knowledge they derived at an early period from their progenitors. The Scandinavian Scalds, ſpeaking in praiſe of the heroes of their country, frequently add to the reſt of their acquirements a ſuperiority of ſkill in handling the bow **. It does not, however, appear that this ſkill was extended beyond the purpoſe of procuring food, or for paſtime, either by the Saxons or by the Danes, in times anterior to the Conqueſt ††.

§ "Lydgate."

** "Olaii Worm. Lit. Run. p. 129. Barthol. p. 420. Pontoppidan's Hiſtory of Norway, p. 243."

†† "It is indeed ſaid, that Edmund King of the Eaſt Anglians was ſhot to death with arrows by the Danes; but, if this piece of hiſtory be correct, it is no proof that they uſed the bow as a weapon of war. The action itſelf might be nothing more than a wanton piece of cruelty; and cruelty ſeems to have been a prominent feature in the character of thoſe lawleſs plunderers."

"See Strutt's Sports and Paſtimes of the People of England, P. 39."

conſidered

conſidered is the conteſt, which enſued betwixt the abbots of Bury and the Biſhops. N. B. At P. 115, for *inſiduous* attack, read *inſidious* attack. We have next an entertaining and intereſting account of the Frares Minores or Grey Friars, their founder, rules, names, &c.

The part which follows is of no inferior intereſt, it repreſents the ſanguinary and turbulent conflicts between the Monaſtery and Townſmen. We next come to the repreſentation of the Royal Viſits, and the grandeur and magnificence of the Monaſterial Eſtabliſhment. This is a very curious Chapter, and at the end is a Latin Poem in Hexameters, deſcribing its celebrated window, from Sir Henry Spelman's, MS.

The reader is afterwards preſented with an account of the Monaſtic officers, and part of this we ſhall tranſcribe.

" The number of monks and officers, like that of all ſimilar bodies, was fluctuating and various. The full eſtabliſhment appears to have been eighty monks, fifteen chaplains attendant on the Abbot and chief Officers, about one hundred and eleven ſervants in the various offices, and chiefly reſiding within the walls of the monaſtery; and upwards of twenty * prieſts officiating in the ſeveral chapels, chauntries, and monaſtic appendages in the town. The Abbot was termed ſupreme, and all the others obediential or *obedientiarii*.

" *Abbas*, Abbot. The ſupreme and entire government of the monaſtery was veſted in the Abbot; and in all things not explicitly defined by the rule of the Order, reſpecting the internal regulations of the houſe, his will was the law, and his determination final †.

" The Mitred Abbots, of which rank was the Abbot of Bury, were diſtinguiſhed from Biſhops by ſome ſmall variations in their official ornaments. The mitres of Biſhops were adorned with gold and precious ſtones ‡. By an ordinance of Pope Clement the Fourth, thoſe of Abbots were embroidered with gold only. The Abbots alſo carried the croſier in the right hand; which the Biſhops did in the left.

" Theſe paſtoral crooks were ſometimes barely curled, ſometimes more ornamented, and like maces rather than croſiers.

" The public dreſs of an Abbot was alſo nearly epiſcopal; conſiſting of the dalmatic, or ſeamleſs coat of Chriſt, ſignifying

---

* " A writer quoted in Collect. Buriens. ſays *forty*."

† " Bernard, in Dev. Vie Mon. vol. I. p. 226. Foſbrooke, vol. I. p. 117."

‡ " Preface to Tanner's Notit. Monaſt."

holy and immaculate piety; of the mitre, emblematic of Chriſt the head of the church; of the croſier, or paſtoral cane; of the gloves, which, becauſe occaſionally worn or laid aſide, typified the concealment of good works, for ſhunning vanity, and the demonſtration of them for edification; of the ring, as Chriſt was the ſpouſe of the church; and of the ſandals, becauſe, as the foot was neither covered nor naked, ſo the Goſpel ſhould neither be concealed, nor reſt on earthly benefit *. Their parliamentary robes were a gown, hood, and caſſock.

"Abbots rode with ſplendid capariſons and numerous retinues. They had the title "Lord Abbot," and ſtyled themſelves by "Divine permiſſion," or "by the grace of God."

"In the monaſtery of St. Edmund, the Abbots were elected to the office by the members of the convent, and conſecrated by an Archbiſhop or Biſhop; but, being exempt from the epiſcopal authority and juriſdiction of the dioceſan, did no homage, nor made profeſſion of eccleſiaſtical obedience, except to the ſee of Rome itſelf, on receiving confirmation; and the convent granted the new Abbot a ſum of money, to defray the expences of his journey and the enormous fees exacted upon this occaſion by the papal ſee †.

"Whenever the Abbot appeared, all were to bow or incline to him as he paſſed. In every conference when the Abbot was preſent, the Prior alone was to ſit by his ſide, and no other perſon, till his order for that purpoſe was given.

"The Abbot, with the chaplains whom he ſhall chuſe out of the convent, might ſleep in his own chamber; and his bed was not to be transferred from his chamber on account of any one under royal or metropolitan rank.

"The Abbot was never to be alone, one of his chaplains (*bajulus*, or domeſtic monk ‡) always being in attendance with him.

"The monks delivered any thing to the Abbot on their knees, kiſſing his hand, if he were ſeated; but, if ſtanding, without genuflection; if he gave a command, the monk who received it was immediately to kneel. A monk, on coming into his preſence, was firſt to ſay *Benedicite* §, and then to relate the cauſe of his coming; and he was not to ſit or depart without the Abbot's leave.

---

* "Rab. Maurus de Inſtit. Cleric. lib. I. c. xxii. p. 57. Foſbrooke, Monachiſm, vol. I. p. 119. 122."

† "Mon. Ang. vol. I. p. 299. See chap. iv. § 7. p. 170.

‡ "Bajuli, table companions, and privy counſellors. Newcome, St. Alban's, part ii. p. 243."

§ "Mabillon, Annales Benedictini, iii. 244. Foſbrooke, vol. I. p. 83, 84, 87—114."

"The

" The great duty of the Abbot was to be an eminent example in the obſervation of the rule of the Order *.

" Their ſubordinate duties, to confer the leſſer Orders; to give benediction; to conſecrate churches, cemeteries, and other monaſtic eccleſiaſtical appendages; to appoint, and, if neceſſary, depoſe the obediential officers, and the Priors of dependant cells; to hold viſitations when neceſſary, in which they received the homages of their tenants, corrected abuſes, and enacted ſtatutes for the regulation of the nuns and eccleſiaſtics ſubject to their juriſdiction †.

" The *Prior* was next in dignity to the Abbot, and aſſiſted him in the diſcharge of his duties. During the vacancies, and in the abſence of the Abbot, the Prior governed the convent; and was then in mitred abbeys, by courteſy, addreſſed Lord Prior ‡.

" At *St. Edmund's Bury* the Prior was allowed a chaplain, two ſervants, two palfreys, a baggage horſe, and two others; and had a ſplendid and extenſive apartment, as may be inferred from his entertaining King Henry the Sixth and his attendants §.

" The *Sub Prior*, appointed for the eaſe and convenience of the Prior, to aſſiſt him in the general diſcharge of his duties, and to ſupply his place and exerciſe his authority and power in his abſence ‖. The Sub Prior had alſo ſome peculiar duties appropriated to his office. He was to go every night at midnight to every monk's chamber-door; to call upon him by name, to ſee if any were ſtolen out in purſuit of unlawful buſineſs ¶. He ſaw the interior doors locked, as the cellar door, refectory door, &c. and kept the keys of theſe doors till five in the morning, and then re-delivered them to the porters. The viſitation of the infirmary was his peculiar care; and, like the Prior, he could puniſh the ſervants, but not add to their number or diſmiſs them.

" The Sub Prior's chamber was over the dormitory door, that he might hear if any ſtirred or went out.

" In ſome of the larger monaſteries, a third and even a fourth Prior was ſometimes appointed.

" *Cellerarius*, the Cellarer or burſar, who may be ſaid to have been the father of the whole ſociety, had the charge of every thing relating to the food of the monks, provided all the proviſions for the convent, diſpenſed the daily allowances, and had

---

* " Reg. Benedict. c. 65."

† " Mon. Ang. vol. I. p. 299. Foſbrooke, vol. I. p. 119—125."

‡ " Fuller, Church Hiſtory, b. VI. p. 284."

§ " Lib. Alb. MS. Harl. Bibl. 1005. p. 44."

‖ " Fuller, Church Hiſtory, b. VI. 284."

¶ " Foſbrooke, vol. I. p. 151."

the ſuperintendance of the refectory, kitchen, cellar, bake-houſe, &c. *

"The qualifications of a good cellarer are thus deſcribed: "The brethren ſhould have a cellarer, not a wine-biber, not proud, not dull, not prodigal; but of diſcreet manners, and fearing God; who faithfully diſtributes the allowances, and diligently performs his duty, in ſuch manner that none of the brethren may have cauſe of ſorrow or complaint. To him alſo the care of the bake-houſe is to be committed, which he is to ſuperintend with ſuch vigilant attention, that the ſervants there employed may not injure the brethren by waſting the proviſions, by privately ſtealing them, or by living in any negligent manner; he is alſo to take care that theſe ſervants be properly choſen, and fit for their office. In the ſame manner alſo he is to ſuperintend and take charge of the cooks †."

"Fuller ſays, "this was a place of more power and profit than the name may ſeem to import; and that theſe cellarers were brave blades, much affecting ſecular gallantry; for I find it complained of, that they uſed to ſwagger with their ſwords by their ſides like lay gentlemen ‡." P. 183.

A Liſt of the Lord Abbots follows, which is ſucceeded by an account of the diſſolution of the Monaſtery.

The ſecond part of the work is to be devoted to the diſcuſſion of the architectural antiquities of the abbey, but which, in the preſent portion, deſcribes only in part the grand weſtern entrance.

The undertaking is highly deſerving of encouragement, and will be a very acceptable gratification to all who are curious in antiquarian and topographical reſearch. We might have been excuſed perhaps, if we had delayed our attention to the work till the period of its final accompliſhment, but we wiſhed to cheer the authors in their progreſs; being well aware that works of undoubted labour and precarious emolument are entitled to every reaſonable encouragement and aſſiſtance.

---

* "Foſbrooke, vol. I. p. 156. Blomefield, vol. II. p. 449."
† "Spelman, Gloſſary, p. 131."
‡ "Fuller, Church Hiſtory, b. VI. p. 285."

ART. IV. *Medical Collections on the Effects of Cold as a Remedy in certain Diſeaſes. With an Appendix, containing an Account of ſome Experiments, made with a View to aſcertain the Effects of Cold Water upon the Pulſe.* 8vo. 200 pp. Pr. 6s. Longman and Co. 1805.

THIS volume, conſonant to its title, contains a collection of facts, or of obſervations that have been publiſhed under that name, by a variety of writers, to ſhew the effects of cold, particularly of cold water, and principally applied outwardly, in the cure of diſeaſes. It formed the ſubject of the author's Inaugural Theſis, printed in the year 1797. Since that time he has increaſed the collection by extracting from ſuch works as paſſed through his hands, whatever he met with illuſtrating the ſubject. The firſt part of the volume is employed in diſcuſſing the queſtion, whether cold, though generally acting as a ſedative, is not ſometimes ſtimulant. The author decides, and we think on good grounds, in the negative. It operates on the living body by tempering heat, and quieting ſpaſm, and pain; its range is therefore extenſive. It has been uſed advantageouſly, we are told, in opthalmia, catarrh, gout, rheumatiſm, and mania, in ſmall-pox, meaſles, eryſipelas, ſcarlet fever, the plague, yellow fever, in hæmorrhages, and in various nervous and ſpaſmodic caſes. To each claſs of complaints, a chapter is allotted, in which a ſhort account of the diſeaſes is given, and of the medium through which cold is applied to the body, with the authority on which the practice is founded. The ſources from which the caſes are principally taken, are the works of Darwin, of Rush of Philadelphia, and of Dr. Currie. In colic, dyſentery, and ſome other affections of the bowels, cold water is ordered to be drank in large quantities, or adminiſtered as glyſters; in local and topical affections, ſponges or cloths dipped in cold water, are applied to the parts; in maniacal caſes, the cloths are wrapped round the head, or the head is covered with ice. In fever, the patients are laid on the floor, on blankets, or in a trough, and the water daſhed over them. The effect of cold applied in all or any of theſe ways, in curing the moſt dangerous diſeaſes, is repreſented as truly wonderful. "Could prejudices be overcome," the author ſays, p. 170, "perhaps water might be as generally uſed to cool febrile heat, as to extinguiſh elementary fire." We are not diſpoſed to controvert the poſition, but admitting the efficacy of the affuſion of cold water, to be as great as it is ſtated to be, it may be worth the enquiry whether the ſame

advantages

advantages may not be procured, by drinking the water, as are ſuppoſed to be obtained by applying it to the ſurface of the body. If the authority of a reverend divine, Dr. Hancock, is to be admitted, it is equally ſo, at the leaſt. In the beginning of the laſt century he publiſhed his Febrifugum Magnum, containing the reſult of the experience he had had, in his own family, and among his friends, of the uſe of cold water, in curing fever, and various other complaints, for the ſpace of near thirty years.

"I have now done," he ſays, (in a ſhort preface) "what for above theſe twenty years I have intended to do, ſometime before I died, only delayed it to enlarge my experience. If cold water, in the beginning of fevers, will do, what I, from long experience, verily think it will, the common benefit it will be to mankind, will ſufficiently excuſe my divulging my experience. If, upon a fair trial, it be found to fail, I muſt bear the diſgrace of amuſing the world with ſuch a propoſal."

This is candid, and we have no doubt that the author meant to relate nothing but what he had actually experienced; but it is neceſſary, as Dr. Heberden ſomewhere obſerves, to be upon our guard againſt experience itſelf, where the mind is occupied with ſome pre-conceived opinion upon the ſubject.

The author's firſt experience was in ſcarlet fever. It was of the infectious kind, as four of his children took it. Their principal, and indeed ſole beverage, was cold water, or water with a toaſt in it. They all recovered. Some time after, one of his children being taken with fever, he ſent him to bed, and gave him plenty of cold water for his drink, which ſoon reduced the fever, and on the fourth day variolous eruptions appeared. Though the eruptions were numerous, they were of the diſtinct kind, and by continuing the ſame drink, the boy paſſed eaſily through the diſeaſe. Reaſoning upon this caſe the author ſays, p. 56: "Hence it appears, the life of the game in the ſmall-pox, and I believe in all other fevers, that are to be attended with eruptions, is to quell the fever at the very firſt; which if it can be done, I dare almoſt engage the eruptions ſhall be kindly, and without any dangerous ſymptom attending them," and in ſupport of this maxim, he quotes the authority of Sydenham, who ſays, *quo ſedatior eſt ſanguis, eo melius erumpent puſtulæ*. The author afterwards gave it, with advantage, in quinſy, eryſipelas, pleuriſy, rheumatiſm, cholic, aſthma. "It is good," he ſays, "for the ſtone, though not to cure it, yet to give eaſe in the paroxyſms." Some ſmall time before publiſhing his Febrifugum Magnum, he met with a book by Vander Heiden, De ſero lactis, Aqua Frigida, et Aceto, which confirming his opinion of the value of water, appears to have given him great pleaſure. From Vander

Vander Heiden, we will give a few paſſages, as quoted by Dr. Hancock, for we have not ſeen the work. "Cold water preſerves from the gout; immerſing of the hands and feet in cold water does not repel the humours, but cools them, ſoftens the ſkin, and draws out the vapours. Dr. Kinglake* may profit by this authority. The ſciatica, or hip gout, if taken at the beginning, is cured in four or five days, only by drinking cold water; it alſo cures the heart burn, and gives eaſe in fits of the ſtone." We ſee therefore that the ſame effects are attributed to water, taken into the ſtomach, by thoſe writers, which we are now told reſult from affuſing it over the ſurface of the body. Dr. Hancock's book became very popular, as appears from its having paſſed through ſix editions, there can be little doubt therefore, that the remedy was frequently tried. To what then are we to attribute its falling into almoſt total diſuſe? Did this ariſe from the prejudice of the medical practitioners of the time, againſt the cooling regimen in fevers, or from the failure of the remedy in producing the promiſed advantages? Perhaps both cauſes might operate. In the work before us, we are taught to expect the promiſed benefit, principally from affuſing cold water over the ſurface of the body, but as the proceſs by which this is propoſed to be done, particularly in caſes of fever, is extremely inconvenient and diſtreſſing both to the patient and the attendants, and, as we ſuſpect, not altogether free from danger, and as the advantages to be obtained from it are no greater than what we are aſſured will be procured by uſing the water as a beverage, there can be little difficulty in giving the latter mode the preference.

Theſe obſervations are not intended to affect the merit of Dr. Stock's publication. He may not, perhaps, be ſorry to ſee them, as the Febrifugum Magnum is not now often met with. His object was to collect in one point of view what has been written on the ſubject, as far as it fell in his way. This he appears to have done, and to have arranged the obſervations with ingenuity and judgment. To thoſe therefore who wiſh to know to what extent the affuſion of cold water has been carried, we recommend this volume, as containing an abſtract of every thing material on the ſubject. The author has alſo attempted, and with ingenuity, to give the rationale of the practice. In an appendix there are ſome obſervations on the effects produced on the pulſe, by bathing. The pulſe is generally found to be quick, and feeble, after immerſion *in cold water*; as a ſedative, we might expect a contrary effect, and that it would become ſlower.

---

* Printed Kingſlake, by miſtake, in our laſt, pp. 85,6.

ART.

ART. V. *An Examination of Mr. Dugald Stewart's Pamphlet, relative to the late Election of a Mathematical Profeſſor in the Univerſity of Edinburgh. By one of the Miniſters of Edinburgh. Second Edition, with an Appendix.* 8vo. 152 pp. Hill, Edinburgh; Longman, &c. London. 1806.

Δίκαιος ἑαυτοῦ καλήγορος ἐν προσλολογίᾳ·
Ὡς δ' ἂν ἐπιβάλῃ ὁ ἀντίδικος, ἐλέγχεται.

THE truth of this ſcholaſtic aphoriſm has ſeldom been more completely evinced, than by the controverſy occaſioned in Edinburgh by the appointment of Mr. Leſlie, to the profeſſorſhip of mathematics in the univerſity of that city. The character of Mr. Dugald Stewart ſtands ſo high in the republic of letters, that every thing ſtampt with the authority of his name muſt command a degree of attention and reſpect, which it would not have obtained had it come from a writer of leſs celebrity; and whatever ſuch a man aſſerts as a *fact*, is entitled to unlimited credit, unleſs it can be contradicted and diſproved by ſufficient evidence. When his *ſhort ſtatement*, therefore, was put into our hands, we read it with the fulleſt conviction that every thing aſſerted in it was unqueſtionable; and we roſe from the peruſal with a ſettled perſuaſion, that the miniſters of Edinburgh had entered into a combination for ſecuring to themſelves the profeſſorial chairs in the univerſity; and that it was not a regard for truth, ſo much as the intereſts of their own body, that had induced them to draw, from ſome unguarded expreſſions employed by Mr. Leſlie, inferences which involved a charge of nothing leſs than atheiſm againſt that gentleman.

Under theſe impreſſions we reviewed Mr. Stewart's pamphlet *; and, in the courſe of the review, ſpoke of the conduct of the miniſters in terms, which, as exhibited by him, it certainly deſerved. Soon indeed we received from Scotland, and even from Scottiſh univerſities, information which led us to ſuſpect, that the terms which we had employed were by far too ſtrong; and we embraced the firſt opportunity that was afforded us, to render to the miniſters all the reparation to which they then appeared to us entitled †. The caſe, however, ſeems now to be totally changed; and if Meſſrs. profeſſors Playfair and Stewart do not make a ſatisfactory reply to the pamphlet before us, we ſhall be compelled to be-

* July, 1805, p. 33, &c.
† September, 1805, p. 303, &c.

lieve,

lieve, that the combination, if there be any, is not of the miniſters againſt the intereſts of the univerſity and of ſcience, but of the philoſophers againſt the church and religion.

The anonymous author of the tract under immediate review, after accounting ſufficiently for his long ſilence, as well as for with-holding his name from the public, invites his reader's attention to an examination of Mr. Stewart's pamphlet, under the following heads or diviſions :—

" 1. Remarks upon a Paper, originally tranſmitted by the Senatus Academicus of the Univerſity to the Preſbytery of Edinburgh, and now publiſhed by Mr. Stewart. 2. Reply to the Argument againſt the Appointment of Miniſters of Edinburgh to Chairs in the Univerſity, contained in the Letters of Mr. Stewart and Mr. Playfair, addreſſed to the Lord Provoſt of Edinburgh, and inſerted in Mr. Stewart's Pamphlet. 3. Examination of Mr. Stewart's Hiſtorical Facts relative to Mr. Leſlie's Election. 4. Review of Mr. Stewart's Defence of Mr. Leſlie's Doctrine of Generation. 5. Anſwer to the Charge of Atheiſtical Doctrine brought againſt the Miniſters of Edinburgh, who oppoſed Mr. Leſlie's Appointment, on account of their uſe of the words *neceſſary connection*. 6. Miſcellaneous Obſervations in Reply to Mr. Stewart's concluding Remarks."

The paper alluded to in the firſt of theſe heads, was not in the edition of Mr. Stewart's pamphlet that came under our review, or we ſhould probably have given of that pamphlet a character in ſome reſpects different from that which we did give. The profeſſors in the univerſity of Edinburgh have not, it ſeems, for half a century, ſubſcribed the national confeſſion of faith, though, by ſeveral acts of parliament, each of them is expreſsly required to do ſo, when inducted into his office. To us, who are acquainted with the ſtatutes and cuſtoms of no other univerſities than thoſe of Oxford and Cambridge, this omiſſion has a very culpable appearance; but with whom the blame lies ſeems not ſo evident. Perhaps it ought to be ſhared between the univerſity and the preſbytery; but the preſbytery, become ſenſible of its error, appointed, on the 27th of February, 1805, a committee of its own body, to intimate to the principal of the univerſity the deſire and expectation of the preſbytery, that the laws on this ſubject ſhould be obſerved. The letter, ſigned HENRY GRIEVE, dated Edinburgh, the 9th of March, 1805, and addreſſed to the Rev. Dr. Baird, Principal of the Univerſity of Edinburgh, is here publiſhed; and though not remarkable for elegance of compoſition, it is apparently as reſpectful as the caſe required.

The anſwer of the *ſenatus academicus*, which is the paper referred to by the preſent author as tranſmitted to the preſbytery of Edinburgh, is in the higheſt degree ironical and ſarcaſtic, and ſuch as no college, in either of our univerſities, would have dared to write to its legal viſitors, in anſwer to ſo reaſonable a requeſt. That requeſt indeed, as it appears to us, ought to have the force of a *command*, and, we truſt, that the revérend preſbyter is prepared to enforce it; for though we have certainly no partiality to the peculiar dogmas of the Weſtminſter confeſſion, we are decidedly of opinion, that in every chriſtian country, the eſtabliſhed inſtructors of youth ought to profeſs the eſtabliſhed faith. Such is the law in England, and ſuch it is, or ought to be in Scotland. Mr. Stewart indeed, in a note ſubjoined to the paper of the Senatus Academicus, complains that the enforcing of ſuch a law would exclude, from academical chairs, men of the moſt eminent talents, who, though ſound in all the great and fundamental principles of religion, could not ſubſcribe to every article, however unimportant, of the eſtabliſhed creed. This is admitted by the examiner; but, as he obſerves,

"It has not appeared to the legiſlature a ſufficient reaſon for breaking down the fences of the eccleſiaſtical eſtabliſhment of either country (England or Scotland.) It is obvious, therefore, that every complaint on this ground muſt be excluſively againſt the law itſelf; and we, of courſe, learn from the note that has been quoted, what it would have been very injurious to ſuppoſe without deciſive evidence,——That in this age of innovation, one of our teachers of youth, and one of conſiderable name, *would willingly diſpenſe with thoſe laws which the wiſdom of our fathers deemed eſſential for the guard and ſecurity of our national church, and which the act of union between the two kingdoms has declared unalterable.* As the wiſeſt legiſlators are liable to err, our conſtitutional laws *may* be wrong; but when the opinion that they are wrong is ſo diſtinctly avowed, they who ſtill think them not only right, but *eſſential*, are unqueſtionably called to be on their guard." P. 34.

It always appeared to us very extraordinary, that Meſſrs. Stewart and Playfair ſhould deem it impoſſible for the ſame man to read mathematical lectures from the profeſſorial chair in any univerſity, and ſerve the cure of a church in the ſame city with that univerſity. No ſuch incompatibility was ever dreamed of in England; and the incomparable Sermons of the late Dr. Blair, together with his Lectures on Rhetoric and Belles Lettres, prove that, even in Scotland, there is no incompatibility between the duties of ſome profeſſorſhips and thoſe of a pariſh prieſt. It ſeems, indeed, as the preſent author obſerves under the ſecond head of examination,

"Difficult

« Difficult to imagine a reaſon why the functions of a clergyman ſhould any more preclude the poſſibility of his diſcharging, at the ſame time, the duties of a profeſſor in any department of general literature, than the functions of a practical phyſician are found to preclude *his* diſcharge of the duties of a medical chair. For, though it has been conceded to Mr. Playfair, that the miniſters of Edinburgh *have ſomething to do*, their profeſſional duty is not *more* laborious than that of a well employed phyſician. And the two learned gentlemen will find it difficult to convince the world, that either of them diſcharges his academical functions with more advantage to the public than Dr. Monro, Dr. Gregory, and others." P. 42, &c.

The examiner having ſtated this reaſoning in various points of view, and ſhown that Mr. Macknight, Mr. Leſlie's rival candidate, actually diſcharged the duties of *two* profeſſors in the univerſity, as well as the functions of a pariſh miniſter, during what he calls the *laſt ſeſſion*, to the ſatisfaction of all concerned, even of Meſſrs. Stewart and Playfair themſelves, very naturally concludes, that the incompatibility ſuppoſed between the two offices is altogether imaginary. He then adverts to the argument, founded on a ſuppoſition that, for ſome time paſt, there has exiſted among the clergy of Edinburgh, a *combination* for promoting as many as poſſible of their own number to profeſſorſhips in the univerſity.

" To this charge, or inſinuation, the only reply that can be given is *an unqualified denial*. No ſuch combination ever exiſted. The alluſions to it are *falſe and groundleſs*. It was ſolemnly diſavowed by one of the miniſters of Edinburgh, at the bar of the general aſſembly; and it was expected that ſome degree of credit would be thought due to his public declaration upon a ſubject, in regard to which *it was impoſſible that he ſhould be miſtaken*. But, as the charges or inſinuations of this kind, in Mr. Stewart's pamphlet, appear ſtill to be believed by ſome men, the reader will not be ſurprized, that it has been thought neceſſary here, to ſtigmatize them with the epithets which they deſerve." P. 49.

" But though no ſuch *combination*, as has been alluded to, was ever thought of by the Edinburgh clergy, it may admit of a queſtion, whether the letters of the two learned gentlemen do not *favour* of a combination *elſewhere* exiſting. Certain it is, that a party has *lately* ariſen, belonging to no profeſſion, but calling themſelves *men of letters*, who *may* have a wiſh to exclude clergymen from being competitors with them for univerſity chairs, and whoſe intereſts the argument of the two learned gentlemen may have a tendency to promote. But it remains for the public to judge whether, notwithſtanding the reſpectable character of ſome of that claſs, it would be expedient to commit to them *excluſively* the education of youth." P. 50.

" A ſeparation of the intereſts of religion and literature is unfortunately no *chimera*. Plans for the accompliſhment of this object have not only been deviſed, but, in ſome meaſure, carried into effect. The late Dr. John Robiſon, whom Mr. Stewart himſelf ſo juſtly characterizes as one of the *ableſt ſupporters and brighteſt ornaments of the univerſity of Edinburgh*, has, in his work entitled *Proofs of a Conſpiracy*, &c. unfolded the plans, that were formed for this purpoſe, by a claſs of literary reformers on the continent. It there appears, that one of their *peculiar* objects was *to ſeize on the univerſities, and exclude clergymen from the places of truſt and influence which they had occupied in thoſe ſeats of learning*. And the ſucceſs of their plan, in a neighbouring land, was the prelude to that monſtrous revolution which had nearly ſubverted the foundations of civil ſociety in the greater part of the chriſtian world." P. 54.

In the third ſection this author examines Mr. Stewart's hiſtorical *facts* relative to Mr. Leſlie's election; and proves by evidence, which ſeems to be incontrovertible, that the miniſters of Edinburgh had acted a very different part indeed, from that which by Mr. Stewart they are ſaid to have acted; that only *one*, or at moſt *two* of them, had ſo much as *recommended* Mr. Macknight to the vacant profeſſorſhip; and that ſo far from " openly *avowing* their determination that Mr. Macknight ſhould either enjoy both offices, or give up all thoughts of the profeſſorſhip," they formed no determination at all by which that gentleman's conduct ſhould be regulated.

" If the reader now looks back upon Mr. Stewart's *facts*, he will find that thoſe which are, in any meaſure, calculated to affect the queſtion at iſſue, have, without a ſingle exception, proved to be *miſrepreſentations*. Yet there is no deſire, on this account, to prejudge his *reaſoning*, in the caſe of Mr. Leſlie, where it is not founded on theſe *facts*. To the conſideration of it we now proceed, and by its own merits let it be tried." P. 73.

It is tried in the fourth ſection of this acute examination; and high as our reſpect is for Mr. Stewart, truth compels us to admit, that his reaſoning does not now appear to us as it did, when we firſt read his pamphlet. It is the object of Mr. Stewart to perſuade his readers, that it was of *phyſical* cauſe alone that Mr. Leſlie could be ſuppoſed to ſpeak in the note which had attracted the attention of the miniſters of Edinburgh. But, ſays the examiner,

" The language, which he would have us to underſtand as excluſively applicable to a *phyſical* ſubject, is incapable of being ſo underſtood in any conſiſtency with the ordinary import or meaning

of

of words. Not a tenth part of that Eſſay of Mr. Hume's, which is declared, without *any* reſerve, to be a model of clear and accurate reaſoning, is at all *phyſical* in either its object or its argument. And the language of Mr. Leſlie's note, ſo far from leading us to underſtand the eulogy pronounced upon the eſſay, as reſtricted to what is *phyſical*, is rather calculated to exclude the phyſical argument. For Mr. Hume is admired and applauded by Mr. Leſlie, not ſo much on account of the general merits of his doctrine and reaſoning, where they coincide with the opinion of authors who had preceded him, as on account of what was *peculiar or new* in his views of cauſation. He is declared to be the *firſt* who had treated of cauſation in a truly philoſophical manner. And it is unqueſtionable, that all that was in any meaſure *new* in the doctrine of the eſſay is purely *metaphyſical*. In this view, indeed, Mr. Stewart ſeems to admit, that Mr. Leſlie is ſomewhat incorrect, but concludes, that he muſt have been guilty of an overſight, to the extent of ſuppoſing that Mr. Hume's doctrine was equally *new* in its reference to *phyſical* cauſes; and to juſtify this ſuppoſition, he aſſerts that Dr. Beattie, and many others, have been guilty of the ſame overſight. But though it may at firſt ſeem impoſſible directly to controvert this aſſertion, ſince no evidence whatever is ſtated, nor any paſſage of any author's writings referred to, we have, by chance *, ſomething like abſolute evidence, that neither Mr. Leſlie, nor any man who had read the *Eſſay on Neceſſary Connexion*, could poſſibly be ignorant, that many philoſophers, *before Mr. Hume*, had denied all power or efficiency in what are denominated *phyſical* cauſes. For a conſiderable portion of that eſſay is employed in examining the doctrine of a *claſs* of philoſophers, who acknowledged 'mind and intelligence to be not only the ultimate and original cauſe of all things, but the immediate and ſole cauſe of every event which appears in nature;' contending, 'that the true and direct principle of every effect is *not any power or force in nature*, but a volition of the Supreme Being, who wills that ſuch particular objects ſhould for ever be conjoined with each other †.' The man, therefore, who can ſtill ſuppoſe Mr. Leſlie to have accounted Mr. Hume the *firſt* who had denied the exiſtence of power in *phyſical* cauſes, muſt at leaſt ſuppoſe that he never *read* that eſſay of which he declares his profound admiration." P. 79, &c.

This reaſoning certainly proves, that the miniſters of Edinburgh were fully juſtified in the oppoſition which they at

* In a metaphyſical controverſy about cauſation, the mention of *chance* ought ſurely to have been omitted. *Rev.*

† See Hume's Eſſays, p. 73, of the edition publiſhed in 1800.

firſt made to Mr. Leſlie's nomination to a profeſſorſhip in the univerſity. It does not, however, prove, that they were juſtified in *continuing* that oppoſition, after Mr. Leſlie, in his letter to the profeſſor of divinity, had explained his notions of cauſation, and expreſsly declared, that he approved of Mr. Hume's doctrine only as it related to *phyſical* cauſes and effects. It muſt indeed be confeſſed, that, if his approbation was meant to extend no farther than this, the language in which it was expreſſed is far from proper, but in this there is nothing remarkable; for no man can read even the ſhort extract from his note, which is publiſhed both in this pamphlet, and in Mr. Stewart's, without perceiving that, in perſpicuity and preciſion of language, Mr. Leſlie does not excel.

The object of the preſent author, in the fifth ſection of this examination, is to anſwer the charge of atheiſtical doctrine brought againſt himſelf and his friends by Mr. Stewart and others; and to every candid mind the anſwer will appear ſatisfactory. We cannot indeed admit, that the miniſters of Edinburgh expreſſed themſelves happily, when they reſted their objection to Mr. Hume's doctrine on his denial of ſuch a neceſſary connection between cauſe and effect, as implies an *operating principle* in the cauſe; for in *phyſical* cauſes, which are included in this general expreſſion, an *operating* principle cannot be conceived, without ſuppoſing matter endued with powers at leaſt analogous to volition and intelligence. Neither do we approve of the expreſſion *conditional neceſſity*, which is very needleſsly introduced into this controverſy, by both Mr. Stewart and this author; for where a change has certainly taken place, we are under an *abſolute* neceſſity of inferring that there has been a cauſe, and a cauſe, *ſomewhere*, endowed with power. It is ſhown, however, by the examiner, that the language objected to has been employed by philoſophers of the higheſt eminence, including even Mr. Stewart himſelf, without bringing upon them the ſuſpicion of atheiſm; and it is ſurely not without reaſon, that he expects the language of the miniſters of Edinburgh to be interpreted with the ſame candour, that has been extended to the language of others.

"Were it poſſible to ſuppoſe that Mr. Stewart conſidered the miniſters of Edinburgh as having aſſerted the doctrine of *neceſſity*, not in the relation of cauſe and effect, but in the BEING *that becomes the cauſe*, this would account for his accuſation; for this doctrine would indeed repreſent the ſupreme mind as a neceſſary agent. But obvious as it is, that the neceſſity of which they ſpeak, refers not to the *Being* denominated the *cauſe*, but merely

to

te its connexion with the effect, the whole amount of their aſſertion is, *that where there is an effect (event*) there muſt be a cauſe.* And conſidering how undeniable this poſition appears, and how univerſally it has been aſſerted by others, in terms ſo much leſs guarded; their being charged, on this account, with atheiſtical doctrine, by a man of conſiderable name as a philoſopher, and who had expreſſed himſelf upon the ſame ſubject in language ſo very ſimilar to theirs, is perhaps one of the moſt ſingular facts in the hiſtory of ſcience." P. 129.

---

* We have introduced this word, becauſe there never was, nor ever can be, any controverſy whether, "where there is an *effect* there muſt be a *cauſe*." The queſtion at iſſue is, whether every *event* or *change* muſt be conſidered as an *effect*; for when an *effect* is allowed, a *cauſe* is allowed likewiſe. Mr. Hume, in conſequence of not perceiving that *neceſſary connexion* between events, to which he abſurdly gave the name of *power*, did not admit that every *event* is likewiſe an *effect*; and even the author of this tract, who contends for a neceſſary connection between *cauſe* and *effect*, does not always expreſs himſelf as if he knew where that neceſſity is to be looked for. Thus, in a note, p. 129, &c. he ſays, "If the connexion between cauſe and effect be not *neceſſary*, it muſt be *contingent*. If it be contingent, then it *may* happen that inſtances will occur, in which one of the related objects ſhall be found without the other, or, in other words, in which we ſhall have *cauſes* without *effects*, and *effects* without *cauſes*." But ſuch inſtances as theſe can never occur, whatever be the relation of cauſe to effect. Every *cauſe* as certainly implies an *effect* as the number *four* implies *twice two*, and *vice verſa*; for no *being*, with whatever *power* it may be endowed, can be conſidered as a *cauſe* till it has actually produced an *effect*; nor would an *event*, if by the laws of human thought it *could be conceived* otherwiſe than as an *effect*, neceſſarily imply a *cauſe*. When we contemplate the nature of *change* in our own minds, we are under the neceſſity of concluding that *every change* muſt be produced by ſomething having ſufficient *power* to produce it; juſt as when we contemplate the relation of *equality*, we are under the neceſſity of admitting, that *all things* which are equal to one and the ſame thing are equal to one another. We are likewiſe under the neceſſity of concluding, that in both theſe caſes all beings endued with reaſon think exactly as we do; but this is all the neceſſity that there is in either caſe. When we contemplate *power* by itſelf, we are under no neceſſity of inferring that *it muſt* produce thoſe effects to which we may know it to be adequate; and every man who admits *creation* in the proper ſenſe of the word, muſt be aware that there was for ages (we might have uſed a ſtronger expreſſion) Almighty power, without producing *all* the effects to which it is adequate, and which therefore, during thoſe ages, was not ſuch a cauſe as it has ſince been, and now is. *Rev.*

In the concluding ſection of this tract we have an able defence of the expediency of the conduct of the miniſters of Edinburgh, in oppoſition to Mr. Stewart's aſſertion, that it was more particularly inexpedient "in the preſent circumſtances of this country, and after the times we have witneſſed of late years!" There is ſurely nothing in the preſent circumſtances of the Britiſh Empire, or indeed of Europe, which can render it inexpedient for the miniſters of religion to be vigilant in their charge; but, on the contrary, every thing to make them more than uſually careful to prevent, as much as they can, the poiſoning of the minds of youth with thoſe principles, which prepared the way for that torrent of anarchy and irreligion which burſt forth in France, and has overwhelmed the whole continent. Still we could wiſh that the miniſters of Edinburgh had put a ſtop to their proceedings, when they received Mr. Leſlie's explanation of his doctrine through the hands of the profeſſor of divinity; for every ſtep which they took, ſubſequent to that event, was ſurely inexpedient. From the conduct, as it is here ſtated, of the magiſtrates of Edinburgh, they could not but perceive that thoſe *philoſophical* patrons of the univerſity were determined, regardleſs of their remonſtrance, to appoint Mr. Leſlie to the vacant profeſſorſhip, unleſs he ſhould be legally convicted of holding ſuch principles as rendered him utterly incapable of ſuch preferment. But after he had ſent his letter to the profeſſor of divinity, every attempt to convict him of this was obviouſly vain; for all that he could have been required to do reſpecting the obnoxious note, he had in that letter actually done. It was indeed a private letter addreſſed to an individual, and the language in which it is written is not very reſpectful; but the miniſters themſelves, ſo far as Mr. Leſlie was concerned, were but private individuals, preparing matters for his arraignment before the competent court; the profeſſor of divinity, who is likewiſe a miniſter, had authority to make of the letter what uſe he might think proper; and ſuppoſing Mr. Leſlie untainted with atheiſtical principles, his indignation at being charged with ſuch principles by individuals who who had *then* no authority over *him*, was ſurely natural, and entitled to excuſe. To cancel, as he ſeems to have been required, the leaves of his book, which had for ſome time been in circulation, was not in his power; and all that he could do, till a ſecond edition had been called for, was to publiſh, in the literary journals, ſuch an explanation of his principles as he had already given to the profeſſor of divinity. To this, indeed, he ſeems to have had no objection; for

"It has ſince been underſtood," ſays the author of the examination, "that Mr. Leſlie himſelf was *willing* to explain his doctrine, or retract his language, to an extent that muſt have been in a great meaſure ſatisfying; that in converſation, he did not attempt to defend the language he had employed relative to Mr. Hume's eſſay, but accounted for it, by ſtating that he had not fully recollected the import of Mr. Hume's doctrine; and that the reaſon he aſſigned for not giving an explanation to the preſbytery of Edinburgh was, that he was prevented by his friends. If Mr. Leſlie's friends did prevent him, thoſe concerned in the meaſure beſt know what end they have gained by it. But putting the ſatisfaction of the preſbytery out of queſtion, if they had a view to the credit and intereſt of Mr. Leſlie himſelf, they may judge whether ſuch an explanation would not have left him in more pleaſant circumſtances than thoſe in which he *is* left, by a ſentence of the General Aſſembly, ſimply refuſing to conſider the note that was referred to them." (P. 137, &c.)

We have now furniſhed our readers with the means of judging for themſelves between the miniſters of Edinburgh and Mr. profeſſor Stewart, reſpecting the appointment of Mr. Leſlie to the profeſſorſhip of mathematics; and if the two pamphlets be read with attention, they may perhaps furniſh ſtrangers with the means of diſcovering what kind of principles are likely to be imbibed by youth in the univerſity of Edinburgh. On this account they are both valuable, and deſerve indeed to be generally read; but we truſt that we ſhall not be called upon to review any other publication in this controverſy; for when men of character contradict each other in the ſtatement of *facts*, with which they muſt be ſuppoſed to have been equally acquainted, it belongs to a tribunal very different from ours, *tantas componere lites*. The language of the miniſter is certainly more temperate than that of the profeſſor, and he ſeems to have proved completely that there was no combination between him and his brethren to ſecure to themſelves the profeſſorſhips in the univerſity; but there are ſcattered through his publication inſinuations reſpecting the party-politics of thoſe who ſupported the cauſe of Mr. Leſlie, which, as we have no opportunity of judging whether they be well or ill founded, we have induſtriouſly kept out of view. Whether the controverſy is, on the whole, a matter of regret, it is impoſſible for us to form a decided opinion. It has been carried on in ſuch a manner as is likely to prevent, for a long time, any harmony between the miniſters of Edinburgh and a large party in the univerſity; and this is certainly an unfortunate circumſtance; but if it has been, or ſhall be the means of bringing to light any

where "the hidden works of darkneſs," the public will gain by it; and the intereſt of the public is ſurely to be preferred to the fame or fortune of a few individuals.

ART. VI. *An Excurſion to the Highlands of Scotland and the Engliſh Lakes, with Recollections, Deſcriptions, and References to Hiſtorical Facts.* 8vo. 291 pp. 9s. Mawman, 1805.

THIS is one of the moſt agreeable and intereſting deſcriptions of a Highland Tour, that we have for a long time ſeen; and except that allowance muſt occaſionally be made for a little affected quaintneſs of ſtyle, it is a very well written volume.

The author's route was through Huntingdon, Peterborough, Newark, York, Ripon, Durham, Newcaſtle, Berwick, Edinburgh, Falkirk, Dunbarton, and Inverary; he returned by Glaſgow, Lanark, Annan, Carliſle, Keſwick, Kendal, Lancaſter, Preſton, Liverpool, Cheſter, Stafford, Birmingham, &c.

This narrative is very amuſing altogether, and may be fairly recommended as an agreeable companion in the poſt-chaiſe of whoever ſhall undertake to accompliſh the ſame journey. We ſhall ſelect, as a tribute of reſpect which the work deſerves, one or two ſhort ſpecimens.

"We next walked upon the walls which ſurround the city, and from this elevation enjoyed an agreeable proſpect of the neighbouring country, particularly on the weſt ſide, whence we beheld Severus's-hills, erroneouſly ſuppoſed to have been raiſed by the Roman ſoldiers in honour of that emperor; and the Ouſe, winding it's lengthened way through the level country, with it's eaſtern bank adorned by the pictureſque ruin of St. Mary's abbey, rebuilt in the reign of Henry II. after having been accidentally burnt, with the cathedral and other religious houſes, together with a well furniſhed library. A fence has probably ſurrounded the city, ever ſince the time of the Romans; but the period ſeems approaching, when not a veſtige of this will be left remaining. The walls are at preſent in a moſt ruinous ſtate; and the rebuilding of them, without anſwering any uſeful purpoſe, would occaſion a moſt grievous expence.

"The ſhady walk (a mile in length) on the banks of the Ouſe, which is here in conſequence of a lock a great ſtream, cannot be traverſed without grateful commemoration. The river in which

which all the principal waters of the county terminate, is navigable up to York for veſſels of a hundred and twenty tons; though it has not yet received it's nobleſt tributaries, the Wharfe, the Air, the Don, the Derwent, and the Trent. Nor ſhould the middle arch of it's bridge be left unnoticed, as it is thought equal to the Rialto at Venice, being eighty one feet in the ſpan, and fifty-one in height. We muſt regret, however, that this fine ſtructure which connects the two parts of the city, interſected by the Ouſe, is ſo ſteep and narrow as to be dangerous to paſſengers.

"At a ſplendid entertainment at the Manſion-houſe, to which we were invited immediately upon our arrival, we met many of the principal inhabitants, whoſe ſprightly and intelligent converſation afforded us conſiderable amuſement: we alſo enjoyed, what diſtinguiſhes good company, a delicate and light pleaſantry, uniting decency with freedom. If good living and much leiſure could produce happineſs, no people in the world would have more enjoyments than thoſe of York.

"This city poſſeſſed a woollen manufactory in the reign of Henry the Eighth, at which time Camden ſuppoſes it to have been introduced into the county. The inhabitants are, however, accuſed of want of ſpirit in diſcontinuing it; but their not having coal and force of water is, probably the true reaſon why they are leſs ſucceſsful than their neighbours in the weſt. The trade here is principally carried on in gloves, fuſtians, livery-lace, and books; a glaſs-houſe and white-lead works have lately been erected, but the manufactures are not yet ſufficiently extenſive to affect the price of agricultural produce.

"York, having a good theatre and a very reſpectable company of performers, genteel aſſemblies, and poliſhed ſociety, has long been, and is likely to continue, the reſidence of numbers of families independent of trade, who find it a cheap and agreeable place of retreat.

"It is well known that York was the ſeat of government in this iſland under the Romans, and that in this city the emperor Severus died. It has been juſtly obſerved, ſays Gibbon, 'that the poſſeſſion of a throne could never yet afford a laſting ſatisfaction to an ambitious mind. He had been all things, as he ſaid himſelf, but all was of little value.' It is the misfortune of ſtrong faculties, when diſtracted with cares and oppreſſed with age and infirmities, to feel the moſt melancholy depreſſion; and to forget the ſprightlineſs of youth, the fair cheeks and the full eyes of childhood, their early years of careleſs gayety and vivid hopes; their delightful moments in maturity, of "fulneſs of heart" and pride of victory; and while, in ſpirit ſoftened to the lowneſs of a child, they are expoſing to thoſe around them their weakneſs by unavailing complaints, they imagine themſelves diſplaying the wiſdom of ſages.

" York is alſo renowned for being the burial-place of the emperor Conſtantius; but more for giving the imperial purple to his ſon Conſtantine, whoſe fame has ſubjected every minute circumſtance of his life to inveſtigation. It was impoſſible that the eſtabliſher of the Chriſtian church ſhould not have two characters: and he ſeems to have merited both. At the commencement of his reign, he was diligent, indefatigable, and attentive to the complaints of his ſubjects. In the field, he diſplayed the talents of a conſummate general; and for ſome time, the regular courſe of his adminiſtration and of his private conduct was guided by wiſdom and juſtice. But in his old age he degenerated into a cruel and diſſolute monarch, corrupt in his morals and oppreſſive to his ſubjects.

" This city was likewiſe the metropolis of the great kingdom of Northumbria, and ſuffered dreadful devaſtations from the Danes, the Normans, and the Scots. Before the burning of it by that pitileſs deſtroyer, William the Conqueror, authors ſcruple not to compare it with Rome. In importance, it has long been regarded as the ſecond or third city in England. About the middle of the ſixteenth century, complaints were made of it's decay, and an eccleſiaſtical hiſtorian attributes it to the diſſolution of monaſteries.

" Down the Ouſe, within about eight miles of the city of York, landed from five hundred ſhips the army of the king of Norway, with Toſti, brother of Harold; and at Fulford they defeated Morcar, the governor of the city, and Edwin earl of Mercia. They afterwards took poſſeſſion of York; but on the approach of Harold, they withdrew to Stamford-bridge, about ſix miles diſtant on the banks of the Derwent: there however, though they had judiciouſly entrenched themſelves with the river in their front, the Saxon prince determined to attack them. The paſſage over a narrow wooden bridge was effected, after having been diſputed for three hours by a ſingle Norwegian, who killed forty men with his own hand: Harold then attacked the enemy in their entrenchments, and after a ſevere conflict put them entirely to the rout. But this was a dear-bought victory; for to it may be indubitably attributed the loſs of the battle of Haſtings. Harold's refuſal of plunder to his troops, as well as the fall of many of his beſt ſoldiers, cauſed a great diminution of his forces; while the fatigue of a forced march into Suſſex, and the time allowed to the Normans to recruit themſelves after the ſickneſs of their voyage, but too certainly ſecured the ſucceſs of a prince who taught the Engliſh by bitter experience the miſeries infallibly attendant on ſubjugation." P. 46.

The following deſcription of the Highlanders is written with much accuracy and great ſpirit.

" It cannot be doubted that elegance of dreſs and manners gives

gives a luſtre to beauty, and excites the ſenſes through the medium of the imagination: It has even been obſerved, that were it the faſhion to go naked, the face would hardly be noticed; certain it is, that the bare feet very much attracted our attention. The conſpicuouſly-active ſpring of the ball of the foot, and the powerful graſp of the toes, increaſed our knowledge by exhibiting the beauty and utility of that member. All the Highlanders walk with firmneſs and agility. We ſaw not a ſingle inſtance even of a female turning in her toes, or ſtepping with a ſtiff bent knee.

"We remarked that, north of Glaſgow, we had not beheld one individual, man, woman, or child, crooked; and that, though their feet were freely applied to rugged roads and gravelly ſhores, they yet did not appear to have received any injury.

"The rude mode of living of the Highlanders ſeems in many reſpects not diſſimilar to that deſcribed by Hollingſhed, at the cloſe of the fifteenth century in England. "Conſiderable towns," he obſerves, "had hardly a houſe with a chimney to it, the ſmoke ſought it's way out at the roof, or door; the houſes were nothing but watling, plaſtered over with clay: pillows were only uſed for women in child-bed. Students dined at eleven, and ſupped at five o'clock. The merchants of London ſeldom dined before twelve at noon, or ſupped before ſix at night."

"We naturally expected to have ſeen the tartan-plaid much worn, but we did not meet any one in this highland-dreſs; in the philibeg and bonnet very ſeldom; and the ancient coſtume ſeems here to be entirely laid aſide.

"We obſerved that all the people in the highlands had linen next their ſkins. In this reſpect, if the humourous remark of the learned Arbuthnot be true, they are more comfortable than were the imperial Cæſars; for "Auguſtus had neither glaſs to his windows, nor a ſhirt to his back."

"The young women let their hair grow long behind, and twiſt and faſten it on the top of the head with a comb, and thus wear it without caps. They, as well as the men, are uniformly ſhort in ſtature, unincumbered with fleſh, and very active; but their faces are rarely handſome, and generally, as we thought, indicated the appearance of premature old age. Their features are probably hardened by expoſure to the ſevere blaſts of winter, contracted into a moſt unſightly grin by labour, ſoured by want and miſery, and oppreſſed with deep dejection of ſpirit.

"The manners of the people however are eaſy, reſpectful, and agreeable, ſhowing ſimplicity mingled with intelligence, and an openneſs of manner and behaviour ſuperior to diſguiſe or artifice; and poſſeſſing great preſence of mind and ready wit, which have often been remarked to appertain to thoſe living in

mountainous

mountainous countries. Their general agility proved that they could

"Foot it featly here and there;"

but, alas! when the heart does not rejoice, gladneſs cannot be communicated to the feet. Though there was much equability of temper, there was no mirth. Were they indeed diſpoſed to thoſe amuſements which require the participation of numbers, they are commonly too thinly ſcattered to form ſuch harmonizing ſports.

"The powerful influence of the bagpipe over the Highlanders is well known; it rouſed them from ſecurity, and collected them when diſperſed; their attachment to it was not unlike the love of the ancient Germans to the animating ſtrains of their bards, which excited the deſire of fame, and the contempt of death. At the battle of Quebec (1759) we are told that general Fraſer, in anſwer to a complaint made of the miſconduct of his regiment, informed the commander-in-chief, he had done wrong in forbidding the pipes to play. "Let them blow," he exclaimed, "like the devil, if they will but bring back the men." The moment the pipes ſtruck up a favourite martial air, the Highlanders formed with the utmoſt intrepidity.

"It ſeems hardly poſſible to be amongſt a people, whoſe wild and inhoſpitable country prevents their participating in the comforts of their neighbours, without ſympathizing in their wants, and feeling a ſtrong intereſt in their welfare. We doubted if the traveller could be more ſafe from harm, even amongſt the ſimple and innocent Laplanders. Dr. Johnſon's remark, that "mountaineers are thieviſh," is erroneous; and, applied to the Scotch Highlanders, is particularly unjuſt.

"Their patient ſufferance of toil, connected with an almoſt total excluſion from enjoyment, fills the ſtranger with regret that theſe high-ſpirited and virtuous natives ſhould be driven to emigration. The inhoſpitable ruggedneſs and ſterility of the country might ſeem to be hardſhip enough: but the ingroſſing of farms is neceſſarily inflicting a much deeper wound on the vitals of the country, than the greateſt ſeverities could do. It is in vain for the advocates of large farms to affirm, that this ſyſtem, by increaſing the rent of the landlord, muſt therefore increaſe the general population. The ruinous veſtiges of cottages, with their ſmall appendant incloſures, containing graſs, corn, and potatoes, which had been cultivated with infinite labour, too plainly evince the contrary. Theſe now mingling with the general waſte, furniſh but too incontrovertible proofs of the decay of thoſe intrepid mountaineers, who in any ſtruggle for independence would form our beſt national ſecurity.

"Though ferocity, authorized and cheriſhed by their chiefs, once entered into the compoſition of the Highlanders, that

ſeems

ſeems now to have left them; but ferocity does not conſtitute courage. Give their active ſouls, viſible in their lively eyes, but a proper ſphere for their bravery; and be aſſured, though their dignity is depreſſed, and though happily their courage is not whetted by domeſtic animoſity, that their military ardour will not be found abated. To their rugged lives war would be a ſcene of feſtivity. The little, neceſſary to the ſupport of a Highlander, would aſtoniſh an Engliſh ſoldier; and the little, that would ſuſtain a ſtill more hardy race, would aſtoniſh both.

"The Highlander, on long journies over hills, deſtitute of human ſupport, will for a long time repel the attacks of hunger by eating dried roots. The Tartars, we are told by Gibbon, on the ſudden emergency of a haſty march, provided themſelves with a quantity of little balls of cheeſe, or hard curd, which they occaſionally diſſolved in water; and that this unſubſtantial diet would ſupport, for many days, the life and even the ſpirits of the patient warrior." P. 151.

A very neat map of the author's route is prefixed to the volume, and views of Inverary, of Loch-Lomond, and of Patterdale, very elegantly executed. The book is alſo remarkably well printed.

ART. VII. *The Works of Edmund Spenſer; in eight Volumes, with the principal Illuſtrations of various Commentators. To which are added Notes, ſome Account of the Life of Spenſer, and a gloſſarial and other Indexes. By the Rev. Henry John Todd, M. A. F. A. S. Rector of Allhallows, Lombard-ſtreet, London, &c.* 8vo. eight Volumes, 4l. 4s. Rivingtons, &c. &c. 1805.

DURING the long interval in which the language of our earlier poets was not thought worthy of enquiry, their works were printed, if at all, without the leaſt attention, or at beſt with a very imperfect attention to the phraſeology and idioms of the times in which they were written. The revival even of the knowledge requiſite for producing judicious editions of ſuch works, we owe to the great and long increaſing celebrity of Shakeſpeare. For his ſake, books have been collected and read, which would otherwiſe have been buried in perpetual oblivion; and the knowledge has been recovered, without which the writings of former ages could neither be appreciated nor underſtood. Few writers more deſerved or required a new edition, on this

this account, than Spenſer, whoſe language is ſurely more antiquated than that of his time.* The text of this author, partially modernized by Hughes, and profeſſedly reſtored to the original orthography by Church, has never yet obtained that critical collation, which an editor, who ſhould unite the qualities of knowledge, acuteneſs, and diligence, would wiſh to give it. That Mr. Todd abundantly poſſeſſed theſe qualifications, was made ſufficiently evident by his excellent edition of Milton†; nor has he, in the preſent publication, failed to juſtify, or even to improve the opinion thence conceived of his editorial talents.

Mr. Todd's edition of Spenſer, now before us, is truly a *Variorum* edition. From all the beſt editors and commentators, he has carefully ſelected the moſt uſeful and valuable notes; adding modeſtly and properly, from his own ſources, ſuch further information as appeared to be deſirable. We ſhould conceive, that of Upton's notes, he may have taken about half; of Jortin's, about a third; of Warton's rather more, beſides preliminary remarks; of Church's a leſs proportion, perhaps not more than a fourth; and in like manner from others, wherever illuſtration was to be found. But the more peculiar merits of the edition, (for ſelection perhaps was eaſy,) will be found in the corrections and explanations of the text, furniſhed from Spenſer's own editions, or from an exact and extenſive knowledge of the literature of Spenſer's age; from attention to Italian literature in particular, then preeminently faſhionable, and to works of chivalry and romance, now very little known, and ſome indeed almoſt excluſively mentioned by the preſent editor. Mr. Todd brings alſo illuſtrations from manuſcript authorities, which could not before have been conſulted; and in a word, appears to have ſpared no exertion to render his edition greatly ſuperior to any which had preceded it.

---

* Mr. Todd, in the life of Spenſer, p. clxiii, denies this to be true of the *Faerie Queene*; but if even that be compared with Shakeſpeare, with the remains of Sir John Davies, and other authors, we ſtill think it will appear that Spenſer has a much greater proportion of obſolete words and phraſes. His admiration of Chaucer, probably occaſioned this effect, which has always appeared to us perfectly evident in the peruſal of all his works. The Paſtorals, to be ſure, are much more antiquated than the reſt, and might even be called uncouth.

† See Brit. Crit. vol. xix. p. 258.

In

In the life of Spenſer, which follows the editor's ſhort and very modeſt preface, many corrections of former biographers are introduced, and Mr. T. ſpeaks far too diffidently of this part of his labour, when he ſays in the preface, "I have added *a very humble account* of the life of Spenſer, drawn from authentic records, the curioſity and importance of which will, I truſt, be admitted by the liberal and candid, as an apology for the want of biographical elegance." We have read the life with care, and muſt ſay, that we think the apology unneceſſary. The narrative indeed is unadorned; but, of biography, ſimplicity is often rather a recommendation than a fault: and after the long labour of collation, correction, and annotation, an editor may ſurely be excuſed, if he rather collects the materials for an authentic life, than attempts to give them that captivating form and elegance, which might be neceſſary in a ſeparate publication.

Spenſer was born, according to the date now aſcertained, in 1553, and in London. Where his education was begun, is not recorded; but it was concluded at Pembroke-hall, Cambridge, where he entered of no higher rank than that of a ſizer. Of his early intimacy with Gabriel Harvey *, a contemporary of Chriſt's College, ſome particulars are here related, not entirely to the credit of Harvey's taſte; who appears to ſlight the Fairy Queen, and to adviſe his friend to write Engliſh hexameters and pentameters. From the univerſity, after taking his degrees, he is ſaid to have gone to reſide with ſome relations in the north of England, where he compoſed ſeveral of his early works, and among them the Shepherd's Calender. In theſe eclogues the ſtrength of his love and the immaturity of his taſte are chiefly obſervable; and we are far from being able to join with the preſent, or any other commentator in the praiſes of this juvenile effort. E. K. the original commentator on them, being mentioned, in one of Spenſer's letters, in the next paragraph to "Myſtreſſe *Kerke*," has been not improbably conjectured to be Edward Kirke. Though as the letter to Harvey prefixed, muſt certainly be by Spenſer himſelf, we

* All Spenſer's letters to Harvey are here printed, and Harvey's letters to him are often quoted; but theſe latter are not ſo attractive as to make us wiſh for more of them, than the editor has given as curious ſpecimens. They are full of debates on Engliſh dactyls, ſpondees, &c. which the writer much admired. A Dr. Drant, of St. John's, Camb. ſeems to have been the great legiſlator for ſuch verſes. (See p. xxii.)

are more inclined to attribute the whole comment to him. (See p. xxi.) In 1580 Spenſer removed to Ireland, as Secretary to Lord Grey, of Wilton, who then went out as Lord Lieutenant; and with him he is ſuppoſed to have returned in 1582, but not to have relinquiſhed his relation to that country; where, in 1586, his friends obtained him a grant of 3028 acres, at Kilcolman, in the county of Cork. This reſidence, the ultimate cauſe of his heavieſt afflictions, attracted him again to Ireland, to cultivate the land aſſigned to him, as the patent required. The ſituation was romantic and beautiful, as is proved by many alluſions in Spenſer's writings, as well as by ſubſequent deſcriptions. Here he was viſited by Sir Walter Raleigh, whoſe perſuaſions are thought to have induced him to commit the three firſt books of his great poem, immediately to the preſs, which he did in 1590.

It does not clearly appear that Spenſer had, as ſome have ſuppoſed, the office of poet laureate; but early in 1591, a penſion of fifty pounds a year was ſettled on him by the Queen, which may be conſidered as equivalent to ſuch an appointment, though without the name. His patent for this penſion, was diſcovered ſome time ago, by Mr. Malone, in the chapel of the Rolls. The publication of Spenſer's Fairy Queen occaſioned the ſame bookſeller to collect and publiſh his ſmaller poems early in the enſuing year, encouraged, as his addreſs to the "gentle reader" expreſſes, by the favour ſhown to that poem. Of the pieces contained in this collection, Mr. Todd gives a ſatisfactory account in this life, and well explains the deſign of the ſonnets and *Epithalamion* following them, as deſcribing a real courtſhip and the marriage by which it was concluded*. He was married on St. Barnabas's day, (June 11) 1594, and of this marriage three children at leaſt were the iſſue, one which periſhed in his houſe at Kilcolman, when it was burnt by the rebels, and two ſons, who ſurvived him, and had deſcendants. The ſecond part of the Fairy Queen was publiſhed in 1596, and this biographer thinks it probable, that of the remainder much more was written than was publiſhed in the two imperfect cantos on Mutability; though perhaps the whole was not properly finiſhed, as Sir James

* A trifling overſight in point of expreſſion occurs in this part of the life; it is ſaid, "to thoſe who would *deny* that the ſonnets of Spenſer *are not* addreſſed to the object of his love," inſtead of "would deny that the ſonnets *are* addreſſed."

Ware ſtates, in his preface to Spenſer's View of Ireland. This opinion is here ſtrongly ſupported by a Latin epigram of John, afterwards Sir John Straddling, a friend of Camden and Sir John Harington, which has not before been produced. It is entitled, "ad Edm. Spencer eximium poetam, de exemplaribus ſuis quibuſdam manuſcriptis, ab Hibernicis exlegibus igne crematis, in Hibernica defectione." The epigram is of no great merit, but clearly illuſtrates the fact.

When Spenſer was in England, in 1596, he is ſuppoſed to have preſented to the Queen, and officers of ſtate, his "View of the State of Ireland," a tract which gained him high eſtimation, as an antiquary and a politician. In 1597, he returned to Ireland, and in 1598, was propoſed by the Queen, as Sheriff of Cork, for the enſuing year; but, the furious rebellion of Tyrone breaking out in October of that year, he was obliged to fly for his life, and with the loſs of his goods, his houſe, and one of his children, impoveriſhed and diſtreſſed, to take refuge in England, where he ſurvived his misfortunes only a very few months. It is made clear by Mr. Todd, that Spenſer died in King-ſtreet, Weſtminſter; and that he could not be, by any means, either in that deſerted or that indigent ſtate which ſome authors have choſen to repreſent. He was too famous to be forgotten, and too worthy to be deſerted; nor would his penſion of fifty pounds, as the value of money then was, allow him to be in abſolute want. It is ſufficiently melancholy that he ſhould die oppreſſed with grief, at the early age of 46; and we are happy to be relieved by Mr. Todd, from the additional regret which the love of exaggeration had endeavoured to produce.

Beſides enumerating the works of Spenſer as they appeared, Mr. T. has mentioned occaſionally, and given at the end of the life, a liſt of thoſe which are loſt: which we ſhall the more readily tranſcribe, in the hope that the enumeration may poſſibly lead to the diſcovery of ſome of the number. They are theſe—1. a Tranſlation of Eccleſiaſtes; 2. of the Song of Songs; 3. the Dying Pelican; 4. the Hours of our Lord; 5. the Sacrifice of a Sinner: 6. the Seven Pſalms; 7. Dreams; 8. the Engliſh Poet; 9. Legends; 10. the Court of Cupid; 11. the Hall of Lovers; 12. His Purgatory; 13. a Sennight's Slumber; 14. Pageants; 15. nine Comedies*; 16. Stemmata Dudleiana;

* Named after the nine Muſes, in imitation of Herodotus. See Harvey's letter in p. xlv. and the note upon it.

17. Epithalamion Thamesis. A translation of the Socratic dialogue of Æschines, called Axiochus, has also been attributed to Spenser, which the editor would have subjoined to his works, he says, had he been able to procure it. *Britain's Ida*, though printed here, as has been usual in Spenser's works, is acknowledged by the best critics, and among them by Mr. T., not to belong to him. Of the original information obtained by Mr. T. for this life, some very remarkable parts will be found at pp. cxliii. iv. and v.

The first volume, besides the life, contains the Shepherd's Calender, to which Mr. Todd has added the general remarks of other writers, but very few of his own. The high commendations of these eclogues, by Dryden and Pope, will now indeed be read rather with surprise than conviction; and the opinion of Dr. Aikin will more generally be received, that "in the progression of critical taste, the Shepherd's Calender would have been consigned to oblivion, had it not been borne up by the fame of the Fairy Queen;" notwithstanding some passages "marked with the writer's peculiar strength and liveliness of painting."

The Fairy Queen, with preliminary remarks, and other illustrations, extends in this edition from the second volume to the middle of the seventh. Throughout this extensive space, the original illustrations produced by Mr. Todd, besides those which he has selected, as abovementioned, from all other commentators, are extremely numerous and important. We cannot give, perhaps, a better specimen of the knowledge of ancient authors, which the present editor brings to his work, than by quoting the following additional remarks on Spenser's language and versification, which he has subjoined to those of Mr. Warton, in vol. ii.

"A few additions may be made to the preceding REMARKS ON SPENSER'S LANGUAGE AND VERSIFICATIGN.

"Indeed it is proper to inform the reader, that, in consequence of the poet's frequently converting words of one syllable into two, words of two syllables into three, &c. and in consequence also of his remarkable accentuation of words; the several words, so employed, will be found thus distinguished, *armës*, *safety*, *inchantëment*, *infámous*, *prostráte*, *courage*, &c. In pronunciations of this kind likewise, Spenser follows his old master. See Tyrwhitt's Essay on the Language and Versification of Chaucer, prefixed to the *Canterb. Tales*, 4to edit. Oxford, 1798, p. 61. Nor will the reader omit to observe that Spenser, like Chaucer and all our elder writers, uses no apostrophe in his genitive cases. By elisions intended in the pronunciation, however,

however, he ſometimes reduces words of two ſyllables into one, as *iron*, which muſt be read *ir'n*; and *cruelly*, which muſt be read *cru'lly*, &c. This practice has been abundantly imitated by Milton.

"Alexander Gill, maſter of St. Paul's ſchool, London, (under whom Milton was educated,) publiſhed in 1621 a treatiſe in quarto, entitled "LOGONOMIA ANGLICA, *quâ Gentis ſermo faciliùs addiſcitur:*" His numerous examples, under the various figures of *Syntax*, are principally drawn from the FAERIE QUEENE; and I am ſurpriſed that the work ſhould have eſcaped the notice of the commentators, eſpecially Mr. Upton, who delighted ſo much in accommodating old Engliſh expreſſions to learned rules and conſtruction. Take an example or two from Mr. Gill's illuſtration of *Figures in ſound*: I muſt previouſly obſerve, however, that the ſpelling adopted by the critick would hardly be legible; as he was an advocate for a new Engliſh orthography, formed partly in ſubſerviency to the pronunciation of the words, intermixed alſo with Saxon letters, and diſtinguiſhed by other marks of his own invention. To enumerate all the forms, under which he has ingeniouſly placed paſſages from Spenſer, the *Antonomaſia*, the *Metalepſis*, the *Onomatopœia*, the *Barbaralexis*, &c. &c. would fill many pages, and might not, I fear, completely gratify the curioſity which theſe high ſounding names excite. The following examples are from the *Figures in ſound*, cap. xxi. p. 108, &c.

"Επιζευξις, *ſive Subiunctio.*

"*Unam ſi gemines vocem, Subiunctio fiet:*
"His lady ſad to ſee his ſore conſtraint,
"Cride out, Now, now, Sir Knight, ſhew what ye bee."
F. Q. i. i. 19.

"*Conuerſio*, Αντιστροφὴ *al.* Επιστροφὴ.

"*Pluria membra ſono Conuerſio claudit eodem.*
"For truth is one, and right is euer one."
F. Q. v. ii. 48.

"Επαναλήψις.

"*Incipit & finit verbo Epanalepſis eodem:*
"Bold was the chalenge, as himſelfe was bold."
F. Q. iv. ii. 39.

"The following is an example, taken from the critick's *Figures of ſentence*, p. 128.

"Επάνοδος, *Regreſſio.*

"*Quum ſemel in toto totum proponis, et inde*
Diuidis in partes; REGRESSIO *dicitur eſſe.*
"—All that pleaſing is to living eare
Was there conſorted in one harmonee;

" Birdes, voices, inſtruments, windes, waters, all agree.
The ioyous birdes, ſhrouded in chearefull ſhade,
Their notes unto the voice attempred ſweet;
Th' angelicall ſoft trembling voyces made
To th' inſtruments divine reſpondence meet;
The ſilver-ſounding inſtruments did meet
With the baſe murmure of the waters fall;
The waters fall with difference diſcreet,
Now ſoft, now loud, unto the wind did call;
The gentle warbling wind low anſwered to all."

F. Q. ii. xii. 70.

" A writer, ſubſequent to Gill, has conciſely and very properly noticed a peculiarity ſometimes obſervable in Spenſer's verſification. " His making the end of one verſe to be the frequent beginning of the other (beſides the art of the Trope) was the labour and delight of Mr. Edmund Spencer, whom Sir Walt. Raleigh and Sir Kenelm Digby were uſed to call the *Engliſh Virgil.*" Preface to the reader in *The Chaſt and Loſt Lovers*, &c. Digeſted into three poems, by Will. Boſworth, Gent. 1651, 8vo. Lond. About twenty years after, a work was publiſhed, entitled " *Angliæ Speculum Morale:* The Moral State of England, &c. 8vo. Lond. 1670." In which the conſideration of the poetry of this country forms a chapter, p. 65, &c. The remarks on Spenſer's *imagery* and LANGUAGE may here be properly introduced, as they ſerve to ſhow the eſtimation in which the moral poet was held at that period: " The Bards and Chroniclers, in the iſles of Britain and Ireland, have been in former times even ador'd for the ballads in which they extoll'd the deeds of their forefathers; and ſince the ages have been refined, doubtleſs, England hath produced thoſe, who in this way have equall'd moſt of the Ancients, and exceeded all the Moderns. CHAUCER roſe like the morning ſtarr of Wit, out of thoſe black miſts of ignorance; ſince him, SPENCER MAY DESERVEDLY CHALLENGE THE CROWN; for though he may ſeem blameable in not obſerving decorum in ſome places enough, and in too much (in the whole) countenancing Knight-errantry; yet the eaſie ſimilitudes, the natural pourtraicts, the ſo refined and ſublimated fancies, with which he hath beſtudded every Canto of his ſubject, will eaſily reach him the guerdon: and though ſome may object to him that his language is harſh and antiquated; yet his deſign was noble; to ſhew us that our language was expreſſive enough of our own ſentiments; and to upbraid thoſe who have indenizon'd ſuch numbers of forreign words." Compare this with E. K.'s criticiſm, before cited, p. cxxxv.

" Reſpecting the Alexandrine verſe, which cloſes every ſtanza with greater dignity than an heroick line, and which Dryden profeſſedly uſed in imitation of Spenſer; it muſt be remarked that Spenſer

Spenſer was not the inventor of this ſonorous termination, as Mr. Upton ſeems to have imagined. For I find, in Puttenham's *Arte of Engliſh Poeſie*, 1580, p. 60, that "Sir Thos. Wiat the elder was the firſt who uſed the Alexandrine verſe in the Engliſh tongue."

"It remains only to call the reader's attention to the beautiful conſtruction of Spenſer's numbers, and to the forcible expreſſion of his ideas, in the happy deſcription of the poet given by that judicious critick, the late Dr. Joſeph Warton: "The characteriſticks of this ſweet and allegorical poet are not only ſtrong and circumſtantial imagery, but tender and pathetick feeling, a moſt melodious flow of verſification, and a certain pleaſing melancholy in his ſentiments, the conſtant companion of an elegant taſte, that caſts a delicacy and grace over all his compoſitions. TODD." P. cxxxix.

Of the notes on the text of Spenſer, we may take that which is ſubjoined to theſe lines:

"And knighthood took of good Sir Huon's hand,
When with king Oberon he came to Fary-land."
F. Q. B. II. C. I. St. 6.

Mr. Todd thus obſerves,

"Upton thinks that Sir Huon de Paganis, founder of the Knight's Templars, is here intended by the poet. Mr. Warton merely obſerves, that there is a romance called *Sir Huon of Bordeaux*, mentioned among other old hiſtories of the ſame kind, in Laneham's Letter concerning Queen Elizabeth's entertainment at Kenelworth Caſtle." Mr. Warton alſo mentions that it was a tranſlation from the French, and paſſed through three editions, but nothing more on the ſubject. Now as Mr. Upton thinks that Spencer intended *not to leave us in the dark* concerning this Sir Huon, (whom he erroneouſly ſuppoſes to be Sir Hugh de Paganis) and as neither Mr. Upton nor Mr. Warton have thrown further light upon the paſſage before us, I muſt inform the reader that from the original romance of *Huon de Bordeaux*, the poet's meaning may be aſcertained. King Oberon appears to have been particularly attached to *Huon de Bordeaux*. After having become acquainted with him as he wiſhed, the *Faery King* proceeds to ſhow him every attention, viz. "Des grandes merueilles que le Roy Oberon racompta à Huon de Bordeaux, et des choſes qu'il fit:" and afterwards, "Des beaux dons que le Roy Oberon fit à Huon." The *Faery King* ſuccours him in many dangers, and finally preſents to him his kingdom of Faery:—"Comment Oberon donna à Huon *ſon Royaume de Feaerie*."—"Mais pour ce que je vous aime loyaument," ſays the king to Huon, "je vous mettray la couronne deſſus votre chef, et ſerez Roy et ſeigneur

neur de mon Royaume, &c." The poet therefore alludes to the hero's exerciſe of the kingly power in creating knights*."

To theſe remarks we may add, that the tale of Huon de Bordeaux has been modernized, with fanciful additions, by Wieland, in his German poem of Oberon, which has been ſo very ably tranſlated into Engliſh by Mr. Sotheby†. Huon is therefore, at preſent, a perſonage much better known to general readers than in Warton's time. The notices of Spenſer's imitations of Italian authors are much extended by Mr. Todd, in addition to the remarks of that kind ſupplied by Upton and Warton.

In the ſeventh and eighth volumes of this edition, all the ſmaller poems of Spenſer are contained; followed by an accurate edition of his very important "View of the State of Ireland." To this only a few notes are ſubjoined, the chief of which are from Sir James Ware's edition. The note on "Bawnes," in p. 399, appears to us erroneous. In Swift's Works, where one poem is called "the grand queſtion debated: whether Hamilton Bawn ſhould be turned into a barrack or a malt-houſe," the note (probably written in Ireland) ſays, "A bawn was a place near the houſe, incloſed with mud or ſtone-walls, to keep the cattle from being ſtolen in the night‡." This agrees with Spenſer's expreſſion of *ſquare bawns*, and ſeems to be the right interpretation.

In general, however, Mr. Todd's notes on this tract are explanatory and correct. The eighth volume is cloſed by a gloſſarial index of words and phraſes explained in the notes, by means of which a vaſt variety of information may be reſorted to with great eaſe; by an accentual index, extremely illuſtrative of the various changes in that important part of our language; and by an index of the principal matters contained in the life, preliminary illuſtrations, and notes.

On an edition of an ancient Engliſh poet, thus conducted and illuſtrated, it muſt be ſuperfluous to expatiate by way of commendation. It is, we heſitate not to ſay, what every reader muſt wiſh to have, who either admires already, or has a deſire to become acquainted with the great cultivators and improvers of our language. No man did more for its harmony than Spenſer; and no man has yet done ſo much for Spenſer as his preſent editor.

---

* Knights, however, conferred knighthood, without poſſeſſing kingly power. *Rev.*

† See Brit. Crit. vol. xii. p. 513.

‡ We pointed out this explanation before to Mr. G. Maſon. See Brit. Crit. vol. xxii. p. 381.

ART.

ART. VIII. *Academical Queſtions, &c.*

(Concluded from our laſt, p. 21.)

THE author having proved, as he imagines, the non-exiſtence of what philoſophers call the ſecondary qualities of bodies, proceeds to inquire into the origin and nature of the notion which we have of their primary or eſſential qualities. He very juſtly conſiders *ſolidity* as the firſt of theſe; but ſeems not to have accurately diſtinguiſhed between *ſolidity* and *hardneſs*.

"*Hardneſs*, we all know, is a relative idea of reſiſtance. Solidity conſiſts in ſuch a repetition of our idea of hardneſs, as is diſtinctly perceptible to our minds. Thus, when we touch the table, we have a ſimple idea which we call hardneſs. If we continue to preſs the table, we are perceptive of the repetition of the ſame idea. By this repetition of the ſame ſimple idea of hardneſs, or reſiſtance, I underſtand the ſimple mode, which I call ſolidity." P. 62.

In this ſhort paragraph there ſeems to be almoſt as many miſtakes as there are ſentences. We are not indeed ſure that we know preciſely what the author means, when he calls *hardneſs* a relative idea of *reſiſtance;* but we are ſure that the reſiſtance which indicates *hardneſs* is very different from the reſiſtance which indicates *ſolidity*. When a man preſſes the table with his finger, he feels indeed reſiſtance; when he touches a pound of butter with his finger, he feels reſiſtance likewiſe, but in a very inferior degree; and when he puts his finger into a baſon of water, he *feels* no reſiſtance. The table is therefore conſidered as *hard;* the butter as *ſoft*, when compared with the table; and the water is ſo *much ſofter* than either, that its ſoftneſs has obtained an appropriate name, and is called *fluidity;* yet the table, the butter, and the water may be all equally ſolid. The hardneſs of a body depends upon that coheſion of its parts to each other, which renders it difficult to diſengage them by mechanical force; but the ſolidity of a body depends upon that repulſion of its parts, which renders it difficult or impoſſible to bring them nearer to each other by preſſure exerted equally on all ſides of the body. The parts of the table certainly adhere to each other more firmly than the parts of water or of butter; but if the author will repeat the experiment of the Florentine academicians, he will find that they do not reſiſt univerſal *preſſure* with greater force. Nay, we have no heſitation to ſay, that his

table muſt be made of ſome very particular kind of wood, with which we are utterly unacquainted, if a pound of it make equal reſiſtance to preſſure on all ſides, with a pound of diſtilled water; whatever may be the caſe with reſpect to a pound of butter, on which we are not aware that any ſuch experiments have been made.

Now, whatever reſiſts univerſal preſſure in this way, is ſaid to be *ſolid;* and as all bodies are found to do ſo, *ſolidity* is conſidered as one of their *primary* or eſſential qualities. Let it be remembered, however, that it is not *ſolidity* in the abſtract which reſiſts, but the ſolid *ſubſtance;* juſt as it is not *power* in the abſtract, but a powerful *Being*, from which, as we have ſeen, Cicero derives all things. Let it be remembered too, that *ſolidity* is neither a ſenſation nor an idea. When a man graſps in his hand a ſtone, he feels reſiſtance; and, if the ſtone be not ſmooth, ſome degree of pain. The reſiſtance and the pain are each a *ſenſation;* and as, when reflected on afterwards, they figure in the imagination an φαντασια, they may be called *ideas*; but the man being conſcious that thoſe ſenſations were not originally excited by a *mere* effect of his own, refers them not to ſuch an effect *alone* as their cauſe, but likewiſe to ſomething external, which he endeavoured to compreſs, and which is called *ſolid*, becauſe it reſiſted the preſſure, and *rough*, becauſe it excited the pain which he felt.

Many late experiments prove, that the particles of the moſt ſolid ſubſtances with which we are acquainted, are not in actual contact. The ſubſtitution of the word *impenetrability* for *ſolidity*, therefore, may not appear abſolutely proper, though the author's objections to that ſubſtitution ſeem to be of very little value; but the *primary* atoms of matter muſt ſtill be conceived as ſolid, and even impenetrable, to mechanical force. To this notion Mr. D. oppoſes two arguments, which, as he ſeems to conſider them as demonſtrations, we ſhall give in his own words.

"*Firſt*, if there be infinite force, there cannot be infinite reſiſtance. The force without limit *may* (muſt) meet with no obſtacle, and cannot exiſt with infinite reſiſtance. If God be omnipotent, matter is not impenetrable. If there be infinite force in any thing, there cannot be reſiſtance, which may be alſo infinite, in any thing elſe. *Secondly*, if there be not infinite force, nothing can prove infinite reſiſtance. Finite force can only demonſtrate (demonſtrate only) finite reſiſtance; for that which has limits, cannot meaſure that which has none. Man can only apply (apply only) a degree of force to meaſure reſiſtance; and it is only a degree of reſiſtance which he can prove." P. 61.

All

All this is undoubtedly true; but it is ſo obviouſly foreign from the purpoſe, that we are aſtoniſhed at meeting with it in the work of a philoſopher. Though matter is incompreſſible and impenetrable by any force applied by the power of men, who ever ſuppoſed that it is incompreſſible and impenetrable by a force applied by the power of God? As the atoms of every body, gold and platinum not excepted, are unqueſtionably diſtant from each other, it is impoſſible to conceive them united in their metallic ſtate, but by *ſome force* which muſt, by the laws of human thought, be ultimately referred to the power of God. But God, if he ſhould ſee fit, might make that union ſo much cloſer than it is, as to compreſs the whole matter of the univerſe within a compaſs we know not how narrow; and whoever admits a creation, in the proper ſenſe of the word, muſt perceive that were God to alter the volition by which all things exiſt, the univerſe itſelf, minds as well as bodies, would be inſtantly annihilated. As long, however, as it ſhall pleaſe God to continue matter in exiſtence, we may ſafely pronounce it incompreſſible and impenetrable by a mechanical force, or indeed by any force applied by a created being; and if ſo, we muſt conſider it as *ſolid* in the moſt proper ſenſe of the word.

The author next endeavours to prove, that body cannot be extended, and begins his diſquiſition on that ſubject with ſome objections to Locke's account of *abſtract ideas*, and to the doctrine of the Peripatetics concerning *extenſion*. We are not writing an anſwer to his book, nor a ſyſtem of metaphyſics, and ſhall therefore only ſay, that with the Peripatetic notions, we have at preſent no concern; and that without admitting Locke's *abſtract ideas*, it is eaſy to conceive the proceſs by which we acquire the notion of what is called pure extenſion*. We ſhall have occaſion to give ſome account of this proceſs by and by, and ſhall only obſerve now, that the preſent author's experiments againſt the extenſion of body, derived from what is called the *infinite diviſibility of matter*, are palpable ſophiſms. He divides the extenſion of *real* body by the *ideal line* of the mathematicians, without breadth or thick-

* We are not acquainted with any thing on this ſubject more worthy of the attention of the metaphyſician, than *An Enquiry into the Ideas of Space, Time, Immenſity, and Eternity*; by Edmund Law, M. A. who was afterwards Biſhop of Carliſle. The Enquiry was publiſhed at Cambridge, 1734; and we have not ſeen a ſecond edition of it.

neſs; and becauſe there can be no end to this *ideal* proceſs, he infers that an inch contains as many ſeparable parts as a mile, which, implying that a part is equal to the whole, ſhows the falſhood and abſurdity of attributing extenſion to material ſubſtance! But we wonder that it did not occur to Mr. Drummond, that the ideal diviſion of the mathematicians produces, by their own account, no ſeparation of parts; and that the parts of the ſubject on which they operate are conceived as incapable of ſeparation. The ſubject of their infinite diviſibility is not matter but *pure ſpace*, which ſome of them conſider as a real thing, and ſome only as the imaginary attribute of an imaginary ſubſtance; but it is by all conſidered as immoveable and abſolutely incapable of being divided into ſeparate parts; and therefore the demonſtration of the fourth propoſition of the firſt book of the Elements of Euclid, is by the moſt eminent mathematicians conſidered as not a legitimate demonſtration, becauſe the operation required cannot be performed, the two triangles being abſolutely immoveable. This is not the caſe with reſpect to any *body*, which, however large, muſt be conceived as moveable, and conſiſting, as we have already obſerved *, of a limited number of primary parts; but whether body, in the philoſophical ſenſe of the word, really exiſts, is a quite different queſtion, of much leſs importance, in our opinion, than ſeems to be generally ſuppoſed, as well by thoſe who deny, as by thoſe who maintain its exiſtence.

The attempt of Mr. D. to prove that *extenſion* is a ſimple mode of *duration* is, to us, utterly unintelligible; but when he affirms, that the mind cannot contemplate more than one *idea* at a time, he is palpably miſtaken. If this were true, how could ideas be compared with each other, or the ſhorteſt proceſs of reaſoning be carried on? Nay, we will venture to ſay, though rather out of place, that no man could have any idea of duration, were not he conſcious at once of the tranſient nature of his train of thought, and of the permanence of that which thinks.

The author begins his inquiry into our idea of *motion* by ſneers, rather of a petulant kind, againſt *Ariſtotle* and the late *Lord Monboddo*. Theſe, we think, might have been ſpared; both becauſe the ancient philoſopher and his modern interpreter were men of unqueſtionable merit, and becauſe their definition of motion is not ſurely at all more ridiculous than that of Mr. Drummond. Ariſtotle is here repreſented as

* Brit. Crit. for January 1806, page 20.

defining

defining *motion*, by calling it "a certain energy that is imperfect." This is bad enough, but aſſuredly it is not worſe than calling *motion* "Mutation in the combinations of our ideas of extenſion," which is the preſent author's definition! What is *mutation?* Change! But there is change of *place*, change of *colour*, change of *intention*, &c. &c. As this change or *mutation* is combined with extenſion, it is probably change of place that is meant; but can change of place be conceived without *previous* motion? Motion is rather the *act of changing place* than *abſolute change*; and this is probably what Ariſtotle meant by calling it "a certain energy that is imperfect or incomplete." But the obvious truth is that neither *motion*, nor *reſt*, nor *change*, nor *white*, nor *black*, nor any other ſimple idea is ſuſceptible of definition; and he who attempts to define ſuch ideas, and then reaſons from his definitions, can only ſhew, as Bacon obſerves, how readily *verba gignunt verba*. Motion muſt be perceived in order to be underſtood; and when it has been perceived, and attentively conſidered, there cannot afterwards be any miſtake about it.

The object of the chapter on *motion*, is to prove that there can be no ſuch thing as the *motion of bodies*; but we find not one argument that is intelligible in ſupport of that paradox, except the *Achilles* of Zeno the Eleatic, to which the author barely refers, as to an argument that has not yet been anſwered in a ſatisfactory manner. Did he then never read Bayle's elaborate anſwer to it? Did he never hear of the ſummation of an infinite ſeries? or does he not know that Zeno's Achilles may at any time be confuted by one of the ſimpleſt computations in arithmetic?

From motion, Mr. D. recurs again to extenſion; and ſays that

"All our ideas of extenſion are obtained from the ſenſible *images* of touch and ſight. We conſequently always find, that our *idea* of extenſion is combined with ſome other ſenſible *qualities*. The Biſhop of Cloyne has aſſerted, that extenſion is never perceived, where all ſenſible qualities may not be alſo perceived; and he thence argues, that that which is always aſſociated with ideas of ſenſe, muſt itſelf be a ſenſation. There is ſome inaccuracy in this ſtatement, which has been taken advantage of by the acute author of the article of metaphyſics in the Scotch *Encycloſædia*. Ideas of extenſion may be diſtinctly conceived by a man in the dark, who aſſociates with them no idea of colour. But if Berkeley had ſtated, that no idea of extenſion can be conceived, but as exiſting with ſome other ſenſible quality, it would have been leſs eaſy to have denied his concluſion. A man in the dark may poſſibly

poſſibly conceive an idea of extenſion, without aſſociating it with colour; but he muſt blend it either with hardneſs, or ſoftneſs, or roughneſs, or ſmoothneſs, or with ſome other idea of ſenſe." P. 82.

What is meant by the *images* of touch and ſight, and how *ideas* can be combined with ſenſible *qualities*, we ſhall perhaps find ſome better opportunity than the preſent to enquire; but we may now obſerve, that the author of the article referred to in the Scotch *Encyclopædia*, poſſeſſes not that acuteneſs which is attributed to him, if he would admit this correction of Berkeley's language, as furniſhing any additional ſupport to his theory. When Berkeley publiſhed his *Principles of Human Knowledge*, they were only the *ſecondary* qualities of body, that philoſophers conſidered as mere *ſenſations*; and if in this aſſertion the biſhop meant any thing elſe than *ſecondary* qualities, the argument, which he is ſaid to have drawn from it, takes for granted the very thing to be proved. Mr. D. does not quote the chapter or ſection in which Berkeley makes this aſſertion, and forms this argument; but from the article referred to in the Encyclopædia, it appears that the following is the biſhop's argument.

"They who aſſert that figure, motion, and the reſt of the *primary* or original qualities, do exiſt without the mind, in unthinking ſubſtances, do at the ſame time acknowledge that colours, ſounds, heat, cold, and ſuch like *ſecondary* qualities, do not, which they tell us, are ſenſations exiſting in the mind alone, that depend on, and are occaſioned by, the different ſize, texture, and motion of the minute particles of matter. This they take for an undoubted truth, which they can demonſtrate beyond all exception. Now if it be certain that thoſe *original* qualities are *inſeparably* united with the other *ſenſible* qualities, and not, even in thought, capable of being abſtracted from them, it plainly follows that they exiſt only in the mind. But I deſire any one to reflect and ſay, whether he can, by any abſtraction of thought, conceive the extenſion and motion of a body without *all other ſenſible qualities*. For my own part, I ſee evidently "that it is not in my power to form an idea of a body extended and moved, but I muſt withal give it ſome *colour*, or other *ſenſible* quality which is *acknowledged to exiſt only in the mind**."

Here it is evident, that by *ſenſible* qualities, which are acknowledged to exiſt only in the mind, the biſhop means

* *A Treatiſe concerning the Principles of Human Knowledge*, part 1. § 1.

thoſe

thoſe qualities which by Locke, and others, have been called *ſecondary*; and not, as Mr. D. ſeems to ſuppoſe, *hardneſs*, *ſoftneſs*, *roughneſs*, or *ſmoothneſs*, not one of which is *acknowledged* to exiſt only in the mind. Mr. Drummond admits that a man may conceive extenſion, without aſſociating it with colour; but may he not likewiſe conceive it without blending it with *taſte*, *ſmell*, or *ſound?* What is the taſte or ſmell of a piece of pure platinum? No man can form a notion of body which is not ſolid, extended, and of ſome figure; but there is ſurely no difficulty whatever in forming a notion of body which has neither taſte nor ſmell. Biſhop Berkeley was perhaps the firſt philoſopher who taught clearly, in his Eſſay towards a new Theory of Viſion, that colour and extenſion, as *firſt* perceived, are not aſſociated or blended together; and it would be very eaſy to ſhow how the aſſociation is gradually formed, and becomes at laſt ſo ſtrong, that it is broken with much greater difficulty than the aſſociation between the primary and any other ſecondary qualities of body. It is at preſent ſufficient for our purpoſe to have ſhown, that whether extenſion united with ſolidity, figure, and a capability of motion, belongs to any thing without the mind or not, the biſhop's argument for its being a mere *ſenſation* or *idea*, is inconcluſive; and that the diſtinction between the primary and ſecondary qualities of matter, is well founded. Extenſion is not a ſenſation, though our notion of it is ſuggeſted by ſomething conceived as external, which excites ſenſations. Not one of the primary qualities of body is a ſenſation, or like a ſenſation, or conceived as exiſting in the mind. *Reſiſtance* to univerſal preſſure; a firm or looſe *cohesion of parts*; and a certain *arrangement of parts*, phraſes which imply what we mean by the terms *ſolidity*, *hardneſs*, or *ſoftneſs*, *figure*, and *roughneſs* or *ſmoothneſs*, are not *ſenſations* like *red* or *blue*, or *ſweet* or *bitter*, but are even in thought univerſally predicated of ſomething external.

The concluding chapter of the firſt book of theſe Academical Queſtions, ought undoubtedly to have been the firſt chapter of the whole work. Its object is to trace the connection, if poſſible, between mind and matter; and to aſcertain the nature and extent of that information which we derive through the medium of ſenſe; but through the medium of ſenſe, external or internal, are derived all thoſe ideas to which we *firſt* pay attention, and therefore the ſenſes are the objects to be firſt conſidered in every regular ſyſtem of *metaphyſics*, whether academical or dogmatic. We muſt follow the author, however, through the track in which he has choſen

choſen to travel, without altering even the order in which he has thought fit to arrange the five ſenſes; though it is not eaſy to conceive what could induce him to conſider the ſenſe of *ſmell* before that of *touch*.

In his preliminary obſervations, the firſt thing that attracted our attention, was the following ſentence.

"Ariſtotle is ſaid to have held, that nothing is in the underſtanding, which had not been firſt in the ſenſe—*nihil in intellectu, quod non prius fuerat in ſenſu*. Since the time of Mr. Locke, this maxim has been very generally adopted among the moderns." P. 90.

This maxim has been ſo often repeated as to have become almoſt proverbial, and yet the language in which it is expreſſed, is ſtrongly metaphorical. *Things* cannot be literally either *in* the ſenſe or *in* the intellect. The metaphor is likewiſe capable of two interpretations, according to one of which the maxim muſt be admitted; though, according to the other, it muſt be rejected with ſcorn. If it was the meaning of Ariſtotle and Locke, as we believe it to have been, that we can form no ſuch ideas as figure in the *imagination*, but of things with ſuch qualities as we have ſeen, or handled, or taſted, or ſmelt, or heard; in other words, that we can conjure up no *phantaſms*, which ſhall not conſiſt of ideas derived immediately from ſenſe, the maxim is undoubtedly true, as any man may ſoon be convinced by making the experiment. If, on the other hand, the maxim be underſtood to imply that we have no *notion* of *any thing* or *quality*, which we did not derive immediately from ſenſe, it is unqueſtionably falſe, as the whole ſcience of pure geometry demonſtrates; for that ſcience is converſant about ſuch points, lines, and ſurfaces, &c. as were never ſeen, or handled, or taſted, or ſmelt. In this ſenſe, however, the maxim has been adopted by no modern philoſopher of eminence, with whom we are acquainted, excepted by Hume. Mr. D.'s favourite, Berkeley, repeatedly diſclaims it, contending with much correctneſs and ſound reaſoning, that we have not indeed *ideas* or *phantaſms*, but very diſtinct *notions* of *power*, and *mind* the ſubject of power, though neither mind nor power was ever ſeen or handled. That Clarke and Baxter, Law and Paley, Buffier and Price, together with Dr. Reid and his pupils—Beattie, Oſwald, and Stewart, &c. &c. maintain likewiſe that we have diſtinct notions of *power*, is known to every man who has looked with any degree of attention into the writings of theſe philoſophers; nor is it indeed conceivable to us, how any man in his ſenſes can deny

deny that we have ſuch notions, and yet call himſelf a philoſopher, and pretend to reaſon about the laws of nature. The acute Campbell, after enumerating a collection of ſelf-evident propoſitions, including among them the maxim "Whatever has a beginning has a cauſe," adds, (*Philoſophy of Rhetoric*, 2d edit. vol. 1. p. 97.)—"This propoſition, however, ſo far differs, in my apprehenſion, from others of the ſame order, that I cannot avoid conſidering the oppoſite aſſertion as not only falſe, but contradictory." But this could not have been ſaid by a man who had not a diſtinct notion of *power* as ſomething very different from that *invariable ſequence*, by which ſome pretenders to ſcience have lately endeavoured to divert our attention from the fundamental laws of human thought.

We are now ready to accompany the author through his diſquiſition on the ſenſe of *ſmell*; but we ſhall paſs over his chemical and anatomical obſervations, barely obſerving that the former are not all correct*; and that however correct the latter may be, they contribute nothing towards the aſcertaining of the manner in which the mind and ſenſorium mutually affect each other. We are conſcious of the fact; but *how* an impreſſion by the effluvia of a roſe or of a dunghill on the olfactory nerves, excites the ſenſation to which we give the name of ſmell, we know not, and probably ſhall never know. We admit, however, that it would be very improper to call the effluvia of the roſe a good ſmell, and thoſe of the dunghill, a bad one, meaning by the word ſmell, the *ſenſations* which thoſe effluvia excite; but we do not believe that any man aſpiring to the name of a philoſopher ever fell into ſuch a blunder as this. The word *ſmell*, by the *jus et norma loquendi*, is uſed in two ſenſes, in one of which it denotes the *ſenſation*, and in the other, the external *cauſe* of that ſenſation. It was undoubtedly taken in this laſt ſenſe by the eminent metaphyſician, whoever he may be, at whom Mr. D. is ſo indignant (p. 94) for having ſaid that he found no difficulty "in conceiving the air perfumed with aromatic odours in the deſerts of Arabia, or in ſome uninhabited iſland, where human feet never trod." On this point, all men, whether they admit the reality of material ſubſtance or not, muſt agree with this eminent metaphyſician, provided they admit that every change of ſtate is an effect,

* Beſides carbon, hydrogen, and oxygen, he will find among the elements of ſome vegetables, *lime*, and of others, *iron*; but this is not of the ſmalleſt importance in the preſent enquiry.

and

and that every effect muſt proceed from a cauſe. Berkeley, at leaſt, who thought that all ſenſations were produced by the power of God operating immediately, though by fixed laws, on the mind of man, would certainly have agreed with him, and pronounced the man mad who ſhould have ſeriouſly maintained a contrary opinion; nor, indeed, except the preſent author and Mr. Hume, are we acquainted with any metaphyſician to whom the conduct of the biſhop in ſo doing could have appeared inconſiſtent, either with the fundamental laws of human thought, or even with the principles of his own ſyſtem.

We are rather ſurpriſed that an elegant ſcholar, as the author before us certainly is, ſhould delight ſo much in the uſe of technical terms, and that he ſhould be ſo deſirous of diſplaying, in a work on the mind, ſo much anatomical knowledge. Such ſuperfluous matter only interrupts the reader, without adding any thing to the perſpicuity or force of the arguments for the opinions which are endeavoured to be eſtabliſhed. Thus, whether the nervous papillæ ſpread under the nails of the fingers, be poſſeſſed of more exquiſite ſenſibility, or not, than any other part of the human body*, is a queſtion of no importance whatever, in an attempt to aſcertain the nature and extent of that knowledge, which we derive through the medium of the ſenſe of touch. That it is by the ſenſe of touch that we acquire our notions of ſolidity, extenſion, figure, hardneſs, or ſoftneſs, &c. is admitted by all philoſophers,—probably by all men; but theſe notions are not copies or relicts of ſenſation. Solidity or hardneſs is not a ſenſation, but conceived as the quality of ſomething external, which excites ſenſation. No man, we apprehend, while graſping a ball of wood, or ſtone, or metal, ever dreamed of calling his feelings *ſolidity*, *hardneſs*, and *figure*. His feelings are inability to ſhut his hand; and, if his graſp be forcible, ſome degree of pain. Of theſe he is conſcious, and conſcious that they are in himſelf; but being likewiſe conſcious that they are not excited by a mere effort of his own will, and that they cannot be excited but when he is graſping ſomething, he refers them to that ſomething as to their external cauſe, and calls it *ſolid*, *hard*, and *figured*, &c. This, we apprehend, to be the proceſs by which all mankind acquire the notions of hardneſs and ſolidity; and if ſo, hard-

* That they are *not* poſſeſſed of this ſuperior ſenſibility, is a fact, of which very few perſons can be ſuppoſed ignorant.

neſs

neſs and ſolidity cannot be, as the preſent author contends, ideas in the mind.

"It requires, ſays he, little reflection, one would think, to perceive that hardneſs, ſoftneſs, roughneſs, ſmoothneſs, heat, and cold, are nothing elſe than ſenſations. Every animal perceives theſe differently, according to its peculiar organization. That which ſeems hard and inflexible to an infant, is cruſhed or bent with eaſe in the graſp of a giant. The ſurface of the table, which feels ſmooth and poliſhed to your hand, appears rugged and uneven to the minute and almoſt imperceptible inſect which travels over it."

We ſhall not ſtop to aſk the learned author a few queſtions which have been ſuggeſted to us by the mention of the *organization* of an animal which has *no body*, but we muſt take the liberty to ſay, that the arguments which are here urged againſt the ſolidity and hardneſs of bodies, prove only, (if they prove any thing), that the writer of them has not thought ſufficiently on the ſubject. Would the giant, who is ſo needleſsly introduced into the drama, cruſh with equal eaſe a maſs of iron and a maſs of earth? or would he bend with equal eaſe the ſturdy oak, and the reed of corn, a rod of untempered ſteel, and a rod of whalebone of the ſame dimenſions? Does the ſurface of the table appear to the minute inſect as rough as the ſurface of a file, and no rougher than the poliſhed mirror? As to the ſolidity of matter, we have no heſitation to ſay, that it could not be overcome by the united ſtrength of all the giants that ever figured in romance; for when it ſhall be overcome, matter will be annihilated, and to annihilation we hold no power to be competent, but that of the Creator.

When Mr. D. ſays that "could we receive a viſit from an inhabitant of our neighbouring planet, *Venus*, he would ſuffer as much cold under the line, as a native of Sumatra would do at Stockholm, or St. Peterſburgh," he affirms what no man can know to be true, as his maſters in chemiſtry will doubtleſs inform him. But granting the caſe to be as he ſuppoſes, would this inhabitant of Venus feel as much cold under the line, as he would at Stockholm or St. Peterſburgh? Every being muſt conceive that body to be hard, of which he finds it difficult, by mechanical force, to overcome the coheſion of parts; and every being ſuſceptible of the ſenſations of heat and cold, muſt feel cold in that temperature of the ſurrounding objects, which occaſions too rapid an eſcape of the caloric generated in his own body; but let it be remembered that caloric, though the cauſe of ſenſations, is itſelf neither a ſenſation nor an idea.

"Mankind

"Mankind in every age and nation have admitted the variety of their taſtes to be ſo great, as to be ſcarcely ſubmitted to any rules. Now while one perſon contends that the flavour of any thing is pleaſant, and another pronounces it to be the reverſe, it is *abſurd to ſay*, that there are qualities in the ſapid body which are the cauſes of theſe oppoſite ſenſations. I think that the apple is ſweet, but my friend finds that it is ſour. Shall we, upon reflection, declare, that the apple has two qualities in itſelf, which have cauſed our different opinions? If external things exiſt at all, they cannot exiſt with oppoſite and contradictory properties." P. 105.

By this argument, ſtated in various forms, and illuſtrated by ſomething like an oſtentatious diſplay of his acquaintance with the art of cookery, this author thinks he has demonſtrated the non-exiſtence of *ſapid* bodies; and by a ſimilar mode of reaſoning, he might demonſtrate the non-exiſtence of *fire*. That which is called fire, ſoftens or melts wax, and hardens clay; but it is *abſurd* to ſay, that there are qualities in the ſame fire which are the cauſes of thoſe oppoſite effects! This is ſurely downright trifling. Might not the author have thought of his favourite phraſe, *organization*, and have inferred that the ſame qualities in the ſapid body excite different ſenſations by an impreſſion on palates or tongues differently organized? But as a complete anſwer to his *demonſtration*—(complete we mean in the judgment of thoſe who believe that every change of ſtate is an effect, and that every effect proceeds from ſome cauſe or combination of cauſes) we beg leave to aſk him, whether he and his friend can, without the application of the apple to the tongue, excite each in himſelf that peculiar ſenſation, which he, *unphiloſophically*, ſuppoſed to have been excited by the apple?

In his reaſonings on ſound and hearing, the author diſplays, as uſual, much phyſiological reading; but he ſeems not to be acquainted with the lateſt diſcoveries of Monro, Scarpa, Comparetti, and others, reſpecting the ſtructure of the ear. This, however, is of no importance to his ſubject; for we may venture to predict, that no anatomiſt will ever diſcover *how* the leaſt corporeal impulſe or vibration excites in the mind the ſenſation of ſound. The fact however is certain, and the reaſonings which are here employed to bring it into queſtion, are of the ſame nature, and may be anſwered in the ſame manner with thoſe employed to render doubtful the exiſtence of any external cauſes of taſte and ſmell.

We have the ſame objections to urge againſt this author's reaſonings on viſion, that we have urged againſt every other argument,

argument, which he has ſtated in this chapter. Had he read with due attention Berkeley's *Eſſay towards a new Theory of Viſion**, much logomachy, and what to us appears quibbling, would probably have been omitted; for in that ingenious tract, he would have found it proved with the force of demonſtration, that by ſight we do not perceive directly either diſtance, magnitude, or figure. Bodies indeed reflect according to their magnitude, diſtance, and figure, different numbers of rays of light, which falling differently arranged on the retina, make different impreſſions on the ſenſorium, and excite, of courſe, different ſenſations. Theſe are gradually diſcovered to have ſuch an uniform and conſtant relation to the diſtance, magnitude, and figure of the objects diſcovered by means of the ſenſe of touch, that the latter come ſoon to be ſo aſſociated with the former, as, in familiar objects, to be inſtantly indicated by them without any perceptible effort or inference made by the mind. That this is not the caſe originally, every man may be convinced, by attending to the awkard efforts of infants to touch with their hands what has attracted their attention through the medium of the eye. Such things, though placed within their reach, and kept ſteadily in one poſition, they paſs and repaſs a dozen of times before they catch them, which at laſt they *ſeem* to do rather by accident than deſign. An unknown object appears to vary its magnitude, as perceived by ſight, according to its diſtance; but this is not the caſe of objects, with which we are familiarly acquainted. A book or a table appears to be of the ſame ſize when viewed at the moſt diſtant corner of the room, as when beheld at the diſtance of three feet; and an old tower, which the writer of this article can hardly avoid ſeeing every time that he looks from his window, appears to his mind juſt as large when viewed at the diſtance of three quarters of a mile, as when he is ſtanding within a hundred feet of it. This could not be the caſe, were the images of things formed on the bottom of the eye, the immediate objects of viſion; for theſe images *muſt*, by the demonſtrable laws of optics, vary in magnitude

* We recommend this work in preference to others of equal value; becauſe its author was a profound metaphyſician, and called in queſtion the exiſtence of what philoſophers mean by matter. He cannot, therefore, be ſuppoſed to have had any vulgar prejudices againſt the ideal ſyſtem.

according to the diſtance of the objects reflecting the light by which they are formed.

With reſpect to diſtance, figure, and magnitude, therefore, the ſenſations of ſight are, as Berkeley well obſerved, a kind of viſual language, deriving its import, like other languages, from aſſociation; with this difference indeed, that the aſſociation between tangible magnitude, &c. and the viſual ſenſations by which it is indicated, is formed by nature, and not by the arbitrary compact of men. The ſenſations of ſight are colours, and perhaps colours only; and without entering at all into the doctrines of opticians, reſpecting the reflexion and refraction of light, the images on the retina, or the inverſion of thoſe images; the only queſtion to be diſcuſſed between the preſent author and his opponents, is whether the ſenſations of ſight be excited by any thing external. If they be not, they are effects without a cauſe; for no man can excite them at midnight, by any voluntary effort of his own, nor open his eyes at mid-day and prevent them from being excited. An effect without a cauſe, is as palpable an abſurdity as that a part is equal to the whole; and he that can ſeriouſly maintain the one abſurdity is, to our apprehenſion, as unfit to be reaſoned with as he that maintains the other.

The theory of Berkeley is ingenious and conſiſtent; nor have we ever perceived in it thoſe fatal conſequences to ſcience and religion with which it has been charged by his Scotch antagoniſts. He admits the exiſtence of mind and the reality of power, of both of which he ſays that he is conſcious; and he ſeems to conſider as mad, every man who calls in queſtion either the one or the other. He admits likewiſe the reality of every thing that we perceive by our ſenſes; of colours, when we look at the rainbow; of taſte, when we eat a cherry; of heat, when we approach the fire; of the ſmell of a roſe; of the ſound of a bell, or trumpet; and of figure, hardneſs, extenſion, and reſiſtance, when we graſp an ivory ball of three or four inches diameter. All theſe feelings, however, are, according to him, mere ſenſations; and the queſtion between him and his antagoniſts is only this:—Are they produced by the immediate agency of the ſupreme mind on our minds, or by the impulſe, attraction, or repulſion of corporeal ſubſtances on the organs of ſenſe, from which motion is communicated to the ſenſorium, where, by a law of nature, it excites ſenſtion? No man will ſay that Berkeley's theory is abſurd or impoſſible; nor can any man, we think, be of opinion that it differs eſſentially from the theory of Boſcovich;

covich; but the common theory, which implies the exiſtence of extended ſolid ſubſtances, is likewiſe poſſible, for it may be clearly conceived; and if both theories be poſſible, ſurely that ought to be received which has, from the beginning of the world, been received by all mankind, except a few metaphyſicians who have bewildered themſelves by enquiries, to which the human faculties are not equal.

The theory of Hume, however, and, as it appears, of Mr. D. excluding from it all notions of *power*, and admitting the reality neither of mind nor of matter, but only of ſenſations and ideas, which, though perpetually changing, are changed by nothing, ſeems to be a farrago of paradoxes and abſurdities, which no man can receive who underſtands the language in which they are expreſſed, and pays any attention to what paſſes in his own mind when he thinks of *change*. But we wiſh it to be underſtood that this is ſaid of the theory of the author before us, only as it appears in the firſt book of his work; for he gives us plainly to underſtand, that he will be found to differ, in ſome particulars, from all his predeceſſors, after he ſhall have reviewed the opinions of ſome celebrated philoſophers, who have flouriſhed ſince the revival of letters.

He begins this review, which conſtitutes the ſubſtance of the ſecond book, by attempting to exhibit Des Cartes as a very abſurd reaſoner. Much ridicule has indeed been poured upon that illuſtrious foreigner by ſeveral of our author's countrymen, nor have we any intention whatever to write an apology for the philoſophy of Des Cartes. Nay, we readily agree with Mr. D. that it would be impoſſible, by reaſoning, to convince the man who ſhould really doubt his own exiſtence, of any thing; but we have not been accuſtomed to conſider Des Cartes's *Cogito ergo ſum*, as an argument intended to *prove* his own exiſtence. It ſeems to us rather to have been intended as an account of the means by which he came to *know* that he exiſted; and in thinking thus of it, we have the honour to agree with Pere Buffier, who, if we recollect his meaning, obſerves that a being may exiſt without conſciouſneſs, and therefore without knowing its own exiſtence.

Des Cartes, however, advanced many ſingular opinions, of which the only tendency is to lead to ſcepticiſm; and as we cannot conveniently go into the particulars, we muſt abandon him to the caſtigation of Mr. D. who, however, we muſt ſay, advances many opinions of his own more extravagantly ſceptical than any thing which we remember

to have met with in the works of Des Cartes, or indeed any where elſe. What, for inſtance, is to be thought of the philoſopher who gravely aſſures us, (p. 145) that the firſt of Euclid's Axioms *may* be falſe, becauſe "a lunatic takes his flock bed for a throne, and his dungeon for a palace, and cannot be perſuaded to the contrary," any more than a mathematician can be perſuaded of the falſehood of the Axiom? or who aſks (p. 149) whether "it be not poſſible for a man, in the perfect poſſeſſion of his reaſon, to doubt if he can diſtinctly perceive any thing?"

"In allowing the exiſtence of a God, ſays this author, I am at a loſs to underſtand how any inferior being can affirm that there are any poſitive and univerſal truths, about which human reaſon cannot be miſtaken. I feel it to be impoſſible for me to hurl defiance at the Deity, and to ſay with Des Cartes, that no being can render me nothing while I think I am ſomething. I am more inclined to hold it as probable, that the ſupreme intelligence is alone poſitively certain of any thing, and is alone perceptive of univerſal truth." P. 152.

Is this piety, or atheiſm, or both? for two contradictory propoſitions, it ſeems, may both be expreſſive of truth! Whether does the man hurl defiance at the Deity, who acknowledges with thankfulneſs that he has received from him faculties capable of diſcovering many important and infallible truths, or he who thus affirms that he has received from him no faculties in which he can place confidence? But how, we muſt aſk, comes the exiſtence of God to be allowed by him, who ſees no reaſon to conſider events as effects, which muſt be attributed to ſome powerful being as their primary cauſe? and who declares again and again that he knows nothing of cauſes? It would be unjuſt, however, to the author, not to obſerve, that in the chapter now before us he admits the exiſtence of his own mind, as well as of his ideas! though upon what principle he admits either the one or the other, is to us utterly inconceivable.

From the philoſophy of Des Cartes, Mr. Drummond proceeds to review the philoſophical writings of Bacon; but of theſe we cannot ſay that he has here formed a juſt eſtimate, or indeed that he appears quite capable of forming ſuch an eſtimate. It is not, we muſt be allowed to ſay, every intellect that is capable of fathoming the mind of Bacon, nor every ſcholar that is entitled to ſit in judgment on his works. The two great errors found by the preſent author in thoſe works, are the admiſſion of *power*, and the celebrated diviſion of ſcience according to the three intellectual *faculties*

ties—reaſon, *imagination*, and *memory*. It is "with temerity of conjecture, and obſcurity of language, that Bacon aſcribes to the mind powers or faculties. The doctrine of cauſes and effects is founded ſolely upon the frequent recurrence of particular aſſociations." P. 170. "Philoſophers have only *ſuppoſed* the exiſtence of powers, by which they accounted for mutations in bodies." P. 173. "To *ſuppoſe* the exiſtence of power at all, may, perhaps, be nothing elſe than the *hypotheſis* of men, who admit the occult operation of ſomething which is no object of underſtanding, for the purpoſe of accounting for events." P. 180.

Theſe expreſſions cannot be miſunderſtood, nor do they leave room for the reader to doubt whether the author be not aware of the tendency of his own ſyſtem; but we have inadvertently paſſed over a paſſage in which that tendency is almoſt directly avowed, and which therefore we ſhall even yet lay before the reader.

"When men firſt *aſſumed* the exiſtence of power, in order to account for events, they ſeem always to have aſcribed it to ſome being poſſeſſing will and intelligence. So evident, however, is the truth, that every diſtinct effect requires a diſtinct cauſe, and ſo difficult is it for us to diſcard this aſſociation, that human fancy has in every age been buſy in ſeeking for active principles, to which have been aſcribed both ordinary and extraordinary events. In the firſt periods of ſociety, rude and unlettered nations attributed every circumſtance, for which they could not otherwiſe account, *to the agency of viſible or inviſible beings*, whom they called Gods, and adored either from fear or from gratitude. The firſt opinions of men were tranſmitted to their poſterity; and among the moſt refined people, the traces of ancient polytheiſm may ſtill be found. Philoſophers themſelves have not diſdained to employ, under other names, the uſeful machinery ſupplied by *vulgar creeds*. Genii, Dæmons, and younger Gods, were beings whoſe exiſtence was acknowledged by the Platoniſts; and the appellations only of theſe beings have been changed by *other ſectaries*, who ſpeak of *powers, dominions, and thrones*." Pp. 175, 176.

Mr. D., perhaps, did not recollect that the ſectaries who ſpeak of "powers, dominions, and thrones," are the people called Chriſtians *; and it was becauſe Bacon was one of theſe people, he admitted that of which this author ſays, "I may be permitted to expreſs ſome ſurpriſe at the facility with which the great teacher of the inductive me-

* See St. Paul's Epiſtle to the Coloſſians, ch. i. ver. 16.

thod has admitted the doctrine of the rational ſoul being a ſubſtance which poſſeſſes certain powers or faculties." P. 177. "It is likewiſe ſurpriſing (he adds, p. 183) that none of thoſe authors, who have ſince pretended to follow the inductive method, ſhould have been aware that, in allowing the exiſtence either of mental or of phyſical powers, they were adopting doctrines which had been taught by men who had not found out the right way which leads to truth."

Theſe unfortunate men, as we are informed in the preceding part of the chapter, are Plato and Ariſtotle, with all their followers. But may not the reader be permitted to expreſs ſome ſurpriſe at the facility with which Mr. Drummond perſuades himſelf that a diſcovery which eſcaped the ſagacity of Plato and Ariſtotle, and Bacon, and Locke, and Newton, was reſerved for him? or that he ſhould for a moment ſuppoſe, that he, and Hume, and Helvetius, have penetrated farther into the ſecrets of nature than all the other men who have lived ſince the beginning of the world?

"But by what authority (aſks Mr. D.) does the philoſopher conclude that he poſſeſſes mental powers or faculties? Becauſe, anſwers he, I reaſon, imagine, and remember; I compare, combine, and recall ideas; I act as my choice directs me, and communicate motion to external things. Now, let me again aſk the philoſopher if he have conſidered whether or not this mode of reaſoning be that which Bacon recommended? He does not ſhew how he has obtained his middle axioms; but ſuddenly aſſumes the exiſtence of a general principle, which is power. He at once aſſerts that there is power, for he ſays at once, I act, and will, and regulate the ſucceſſion of my ideas. Thus he takes the thing for granted, and then explains how it is to be applied; he flies from ſenſe and particulars, to ſomething which is general; he does not mark the ſteps by which he arrives at that univerſal principle by which he accounts for every thing." P. 184.

To call this trifling, might be deemed unphiloſophical; but what ſhould we think of the man who could thus reaſon againſt the truth of Euclid's firſt Axiom?

"By what authority does the mathematician conclude that 'things equal to one and the ſame thing are equal to one another?' Becauſe, anſwers he, I diſcern that any two magnitudes found to be each equal to a third, are equal to one another; and conſidering well the nature of the relation of equality, which I acquired in the uſual way, I find myſelf compelled to conclude that, univerſally, and without regard to figure or any other circumſtance,

cumſtance, all things that are equal to one and the ſame thing muſt be equal to one another. Now, let me again aſk the mathematician, if he have conſidered whether or not this mode of reaſoning be that which Bacon recommended? He does not ſhow how he has obtained his middle axioms; but ſuddenly aſſumes the truth of a general propoſition, which is, that all things, whether in heaven, earth, or hell, which are equal to one and the ſame thing, are equal to one another. He at once aſſerts this to be an univerſal and neceſſary truth; for, ſays he at once, I have found it to be true in all particular caſes; and by a law of my nature, I am compelled to believe that it cannot be in any caſe falſe. Thus he takes the propoſition for granted, and then employs it in mathematical demonſtration—he flies from ſenſe and particulars, to ſomething which is general—he does not mark the ſteps by which he arrives at that univerſal principle, by which he continues to render demonſtration perſpicuous, and at the ſame time conciſe."

This would undoubtedly be trifling; and yet it has, if we miſtake not, a ſtriking reſemblance to the preſent author's reaſoning, on the principle of induction, againſt the reality of power. But he has another argument, which we ſhall examine, becauſe it may miſlead the unwary, and has been raſhly thought by ſome of our correſpondents to have been adopted by ourſelves *.

" The readineſs with which ſome orthodox writers admit the interference of power, and aſſume its exiſtence upon every occaſion, appears unaccountable, when it is conſidered that this *hypotheſis* is peculiarly favourable to the advocates for the doctrine of univerſal neceſſity. Now, if this doctrine be true, religion and morality, as commonly taught, are ſhaken to their foundation. The Atheiſt requires no more than the exiſtence of that blind fate, which produces and cauſes all things; and the ſceptic, who will never aſſent to ſuch a preſumptuous *dogma* as this is, will yet triumph in remarking the futile and inconſiſtent reaſonings of thoſe who, after having ignorantly granted the *data* on which it was founded, would then arbitrarily deny it, as falſe and impoſſible."

" It is a law of the Ariſtotelian philoſophy, that whatever exiſts in energy has always exiſted in capacity. In admitting the common opinion, concerning the production of every thing by power, it ſeems difficult to reject this law. But if it be true, then, as Ariſtotle likewiſe teaches, all things which exiſt potentially muſt exiſt actually, at ſome period or another.

* Brit. Crit. vol. xxvi. p. 38, &c.

Whatever is, is conſequently by neceſſity; for it has had its potential exiſtence from eternity, by which is implied its neceſſary actual exiſtence. Thus there is no being that could have prevented the exiſtence of another; and the inference to be drawn from this laſt propoſition needs not to be ſtated," Pp. 187, 188.

If any of our readers be very deſirous to ſee the Stagyrite vindicated from the charge of Atheiſm, thus raſhly—we had almoſt ſaid ignorantly—brought againſt him, he will find that vindication complete in Cudworth's *Intellectual Syſtem of the Univerſe*. It is our buſineſs to obſerve that Mr. D. confounds *power* with phyſical *cauſe* or *force*; and that the *power* which orthodox writers admit, is utterly incompatible with univerſal neceſſity. " Power, to produce any effect, ſays Dr. Reid, implies power not to produce it. We can conceive no way in which power may be determined to one of theſe rather than the other, in a being that has no will;" and the ſame notion of power is held by every orthodox writer with whom we are acquainted, and indeed by all mankind, except Mr. Hume, and a few blind admirers of that ſubtle Sceptic. That every change of ſtate implies the agency of power ſomewhere, is a ſelf-evident truth; and that phyſical cauſes are utterly inconceivable, but as the inſtruments of ſome ſupreme mind endowed with will and intelligence, is univerſally admitted by all who have thought duly on the ſubject. Hence it is often ſaid by orthodox writers, that the relation between cauſe and effect is neceſſary, and that it implies an operating principle in the cauſe; but, in uſing this expreſſion, the meaning of ſuch writers is very different from that which the preſent author attributes to them.

We know not one orthodox writer, nor any ſound philoſopher, whether orthodox or not, who maintains that the relations between phyſical cauſes and effects are ſo neceſſary that they could not have been otherwiſe than they are; or that, from the appearance of the cauſe, the effect may be predicted with certainty equal to that of mathematical truth. But we are ourſelves convinced that a change or event as certainly implies the agency of mind ſomewhere, and at ſome time, as the exiſtence of a right angled plane triangle implies the relation of equality between the ſquare of the hypothenuſe and the ſum of the ſquares of the other two ſides; and we have no heſitation to ſay, that he who maintains the contrary, holds, whether intentionally or not, the firſt principle of Atheiſm. But as the agency of mind implies,

plies, in the very notion of it, *will* and *intelligence*, it is directly contrary to that blind fate with which it is ſo unaccountably confounded by the author now under conſideration. The Ariſtotelian maxim, that "whatever exiſts in energy has always exiſted in capacity," is an incontrovertible truth, implying nothing more than that every thing which actually exiſts has always been poſſible; but the abſurd inference which Mr. D. draws from this maxim, conjoined with the common opinion concerning the production of every thing by power, does not follow, ſince the common opinion of power implies volition and intelligence.

From cenſuring the philoſophy of Bacon, this author, with ſtill more peculiar modeſty, proceeds to repreſent the *Principia* of Newton as a ſyſtem of Atheiſm! It will be naturally aſked, Does he underſtand that work? In our opinion, he certainly does not; or he could not have repreſented the attraction of gravitation as a material force. He ſeems, though he gives ſeveral quotations from the *Principia*, to have ſtudied the ſyſtem in the French ſchool; but if he will condeſcend to take a leſſon from his own countryman, the late Dr. Robiſon of Edinburgh *, he may perhaps diſcover that all the aſſertions of Delaplace have not the force of demonſtration, and be induced once more to change his opinion of the tendency of the Newtonian doctrines. In the mean time, we beg leave to inform him that Cudworth died the very year after the publication of the *Principia*, and long before the publication of the *Optics*; that he cannot therefore be quoted with any propriety as a Newtonian; and that it appears from the Intellectual Syſtem itſelf, that Cudworth was a follower rather of Ariſtotle and Plato than of any modern ſyſtem-builder.

The philoſophy of Spinoſa is here reviewed in the form of a dialogue; but *Theophilus*, who repreſents the Chriſtian philoſopher, declaims where he ought to have reaſoned; and even the arguments of *Hylus* want ſomething of the plauſibility of thoſe employed by his prototype. He ſtrives, indeed, to preſs Cudworth himſelf, the greateſt of all

---

* An apology is due to our readers for having delayed ſo long to make them acquainted with that celebrated profeſſor's *Elements of Mechanical Philoſophy*; but we have heard that a ſecond volume is in the preſs, and if it appears ſoon we ſhall review both volumes together, when we ſhall find an opportunity to vindicate the doctrines of Newton from the miſrepreſentations that have been given of them in the French ſchool.

Spinoſa's

Spinoſa's antagoniſts, into his cauſe; but his labour is vain, and his reaſoning a tiſſue of contradiction and abſurdity.

In a very ſhort chapter Mr. D. expoſes ſufficiently the weakneſs of thoſe ſhallow ſyſtems in which it is attempted to explain the phænomena of mind by the hypotheſis of animal ſpirits. "There is no reſemblance, as he truly obſerves, btween active intellect and inert matter; between the mind which thinks, and the organ which is ſaid to receive and to convey ſenſation."

The review of Dr. Hartley's ſyſtem is equally conciſe and equal correct. Vibrations and Vibratiuncles, ſuppoſing them poſſible to the extent which that ſyſtem requires, will never explain the phænomena of thought and volition. Dr. Hartley, however, threw out many valuable truths; and had he contented himſelf with aſſuming the *aſſociation of ideas* as an ultimate fact or law of nature with reſpect to mind, as Newton conſidered attraction with reſpect to matter, he might have rendered his *Obſervations on Man* a ſtandard work in metaphyſics; and occupied the place in that department of ſcience, which by general conſent has been allotted to others.

The writer of the preſent article having never read Tucker's *Light of Nature purſued*, can hazard no opinion of Mr. D.'s review of that work; but if the whole reſemble the ſpecimens which are here extracted, it ſurely was not worthy of his notice. It has given occaſion, however, to ſome very juſt remarks on the excellencies of a philoſophical ſtyle, and to ſome elegant criticiſms on the ſtyle of our moſt eminent Engliſh metaphyſicians. We agree with Mr. Drummond that, in ſtyle, Berkeley remains to this day unrivalled; or, if he have a rival, it is in his great antagoniſt Reid.

In reviewing the ſyſtem of Leibnitz, the preſent author diſplays much erudition; though the reader may be pardoned if he ſometimes entertain a doubt whether the quotations be taken immediately from the original author, or at ſecond hand from Cudworth, and his tranſlator Moſheim. The Monads of Leibnitz, and his pre-eſtabliſhed harmony, conſtitute a ſyſtem which cannot be ſupported; but we are ſurpriſed that Mr. Drummond, when called upon by ſome of the dogmas of that ſyſtem to vindicate the moral character of God, never thought of looking into King's *Eſſay on the Origin of Evil.* That work is of ſuch diſtinguiſhed merit as to have been equally entitled to his notice with many others of which he has given a minute analyſis; and, had

had he analyzed it with the ſame minuteneſs, we ſhould not probably have been ſhocked by expreſſions in the review of the *pre-eſtabliſhed harmony*, which, to ſpeak of them in the gentleſt terms, certainly *border* upon blaſphemy.

The tranſcendental philoſophy of Kant, is here expoſed to that contempt which its own obſcurity, and the arrogance of the ſect, ſo juſtly deſerve; but we are ſorry that Mr. Drummond could not keep out of view his own extravagant ſcepticiſm, while writing a few pages of as pleaſing ridicule as we have ever read. Ridicule is indeed not the teſt of truth; but it is properly applied to expoſe a pompous and ſolemn jargon, which cannot be attacked by reaſon; becauſe having no weak ſide of common ſenſe—*recalcitrat undique tutum.*

The concluding chapter of this volume profeſſes to be a review of Dr. Reid's philoſophy; and it muſt be acknowledged that the author has laid hold of ſome parts of that ſyſtem, which the ableſt of its partizans will find it no eaſy matter to ſupport. He has, however, miſtaken the meaning of Dr. Reid's appeal to the common ſenſe of mankind; which by no means implies, that "the merchant, the manufacturer, or the farmer, is capable of deciding upon points which puzzled the ſagacity of Locke." The phraſe *common ſenſe* was not, perhaps, well choſen; but there are certainly *laws of human thought* as well as *laws of corporeal motion*; and had the Scotch philoſopher appealed to thoſe laws, or to ſomething by which certain propoſitions muſt be either received as firſt truths, which admit not of proof, or rejected as palpable falſehoods, we know not what could have been urged againſt the foundation of his ſyſtem. That there are firſt truths in every ſcience, none but a ſceptic will deny; nor can even the ſceptic himſelf conduct the affairs of life, or carry on a ſingle argument of any length, without taking ſome truths for granted. But it is only to decide on what ought to be conſidered as a *firſt truth*, that Dr. Reid appeals, from one or two metaphyſicians, to the judgment of mankind at large; and if there be laws of human thought and human belief, without the ſuppoſition of which all reaſoning would be abſurd, thoſe laws are ſurely to be found in the ſpecies at large, and not in a few individuals. That Dr. Reid reaſons inconcluſively in the argument by which he endeavours to prove that in perception neither the object perceived acts upon the mind nor the mind upon the object, has been obſerved by others, and muſt be admitted by all who are accuſtomed to ſuch ſpeculations. But Mr. D., by denying the reality of power, contends,

contends, in effect, that there can be neither action nor perception of any kind; and certainly contradicts a firſt truth eſtabliſhed, as to men all firſt truths muſt be eſtabliſhed, by a fundamental law of human thought. It is worthy of obſervation too, that while he inſiſts that we perceive only *images* preſent to the mind, he is as much a *Hyloiſt* as Dr. Reid himſelf; for there can be no *image*, in the literal ſenſe of the word, which is not corporeal. The only images which we know to be connected with ſenſation, are thoſe which are formed by pencils of light on the retina tunica; but that they are immaterial our author cannot pretend, without taking for granted the very point in diſpute between him and his antagoniſts; and unfortunately for his theory, they are turned *from* the ſenſorium.

We have now taken as comprehenſive a review of this work as our limits would admit, and have dwelt indeed longer on it than has probably been agreeable to many of our readers. That it has merit is unqueſtionable; but we do not think that metaphyſical diſquiſition is that to which the genius of the author is adapted. From the nature of the offices which he has filled, Mr. Drummond muſt be conſidered as zealouſly attached to our conſtitution, both in church and in ſtate; and we truſt that we do not ſpeak at random, when we ſay that he is equally attached to thoſe fundamental principles of religion, without the ſupport of which the conſtitution could not exiſt a year; but it is certain, that were the opinions which are here inculcated to be generally adopted, the word religion would either have no meaning, or be expreſſive of an abſurdity. If there be no *power*, there can be no *God*; and though there be power, yet if we have *no notion of it*, we can never *learn* any thing of God, either from his word or from his works. On the theory of Berkeley, a ſyſtem of pure theiſm may certainly be built; and that ſyſtem may be improved by the ſuper-addition of Chriſtianity, the doctrines of which few men have more adorned than the celebrated biſhop of Cloyne; but if power, as well as matter, be excluded from the univerſe, what will remain?

Mr. Drummond has ſeen the effects of a vain philoſophy in their direſt forms; and though we grant that the ideal ſyſtem of Hume is leſs likely to be productive of miſchief than the chemical ſyſtem of La Metherie, in which God is repreſented as a particular kind of cryſtallization!! ſtill there is danger, the moſt imminent danger, in diſturbing the peace of mankind by ideal paradoxes. The miſeries of the preſent age have not ſurely ſprung from ſuperſtition; and he who now combats ſuch a phantom, is at leaſt as uſe-

leſsly

leſsly employed as was the man who, in the twelfth century, may have written volumes in ſupport of the authority of the church and court of Rome.

ART. IX. *Annals of Commerce, Manufactures, Fiſheries, and Navigation, with brief Notices of the Arts and Sciences connected with them. By David Macpherſon.* 4 vols. 4to. 8l. 8s. Nichols and Son, &c. 1805.

IN a country like England in its preſent ſtate, where commerce has arrived to a ſtupendous height, and has become the chief ſource of the power of its empire, a work of this nature muſt be peculiarly intereſting, not only to thoſe who are actively engaged in the operations of trade, and to the ſtateſmen who are deſtined to direct the motions of the whole, but alſo to thoſe who are influenced only by curioſity.

The firſt idea of this work was profeſſedly taken from Anderſon's *hiſtorical and chronological Deduction of the Origin of Commerce.* In that work the author traced the progreſs of commerce from the creation of the world to the commencement of the preſent reign. But his account of the period anterior to the diſcovery of America in 1492, was full of errors, and in many parts incomplete, as he appears to have been unacquainted with the learned languages, and to have truſted to tranſlators, and modern writers.

In order to remedy this neglect of the antient hiſtorians of Greece and Rome, and of "the valuable hiſtorians of the middle ages, whom the ſupercilious ignorance of grammarians call barbarians," Mr. Macpherſon, who has, as he informs us, had acceſs to ſome public records not attainable by the original author, has entirely rewritten the narrative of this period. In reſpect to the commercial tranſactions between 1492 and 1760, all the facts collected by the original author are preſerved, and moſt of his remarks; although the ſtyle is occaſionally altered, and many chronological ſeries of remarks are now ſeparated, and exhibited in the form of tables, at the end of the work; the additions of Mr. Macpherſon are introduced as notes. But the important period from 1760 to 1801 belongs entirely to the preſent author.

The work commences, in the true ſpirit of antiquarian reſearch, with the commerce or rather manufactures of the antediluvians. This, however, the author confeſſes to be

mere conjecture; and it is not until the purchaſe of the cave of Machpelah by Abraham "for four hundred ſhekels of ſilver current money with the merchant," that any direct mention is made of any bargain or ſale. From the expreſſion here uſed, the author infers that merchants at that time (which he fixes as 1859 before Chriſt) conſtituted a "numerous and reſpectable claſs of the community." An inference, which appears to us to be very haſtily conceived, and as erroneous as his opinion, that, at that time, "only incloſed and planted fields were property, while the boundleſs common of the whole world was the unappropriated paſture ground of the Patriarchs." We have good reaſon to believe that the feeding grounds of the Arabs are as much the property of the Sheik, as the common paſtures of England are of the Lord of the Manor. Be that as it may, the author is undoubtedly raſh in aſſerting, that from this hiſtory we learn, "that money of denominations and quality, fixed by public authority, or by the general conſent of thoſe who were moſt intereſted in the circulation of it, was then an eſtabliſhed ſtandard, or medium, in the tranſactions of mankind." For the very words of the hiſtory, even as ſtated by himſelf, are ſufficient to ſhow the falſity of this opinion, "the ſilver was immediately weighed, not counted, and paid to Ephron." From this it ſeems neceſſary to ſuppoſe that no money was then known, that the ſhekel was only a weight, and that the expreſſion current money with the merchant, ſimply refers to the fineneſs of the ſilver.

It is to the ſouthern Arabians that Mr. Macpherſon gives the honour of being the firſt merchants of any conſequence, and he thinks that they not only enjoyed at all times a very conſiderable portion of the trade between India and the weſtern parts of the old world, but even had almoſt the entire monopoly of this trade; until the ancient ſyſtem of that moſt important commerce was altered by the diſcovery of a leſs expenſive paſſage to India by ſea, round the ſouthern extremity of Africa.

The Egyptians have been complimented, both by ancient and modern writers, for their ſuperior ſagacity, and conſequent early civilization; and ſome of the moderns have even ſuppoſed that they were the earlieſt navigators. Mr. Macpherſon oppoſes this opinion with great zeal; and he thinks that it was not until the vigorous reign of Seſoſtris that they ventured upon the ſea; and that, although their political and even religious prejudices were obliged to yield to his ambitious views of extending his dominions, yet their appearance upon the ſea was only temporary, and was ſpeedily laid

aſide. In ſpeaking of the fleet fitted out by him on the Red Sea, the author ſays,

"These four hundred veſſels, ſuch as they were, conſtituted the greateſt fleet that ever was fitted out by the native kings of Egypt. But, as the event falls in the dark period of Egyptian hiſtory, and the number is not mentioned by Herodotus, conſiderable allowance muſt be made for exaggeration. Some modern writers, however, have amuſed themſelves and their readers with a notion, that the Egyptians were the moſt antient navigators; becauſe a nation ſo wiſe could not be blind to the advantages of commerce. We are moreover told, upon the ſame authority of imagination, that the glory of the diſcoveries, hitherto aſcribed to the Phenicians, 'ſeems rather to belong to the Egyptians;' and alſo that the Hebrews, who were ſo long among the Egyptians, could not be ignorant of their trade to all the countries of the Eaſt; and that, after they got themſelves ſettled in the land of Canaan, they could not be ſuppoſed deficient in nautical and commercial knowledge, when the port of Sidon was ſo near to them. Such are the *modern diſcoveries* of the trade and navigation of the Egyptians and Hebrews, which were utterly unknown to the antient authors. So very far were the Egyptians from being great navigators and diſcoverers, that they abhorred the ſea, and all fiſh that were bred in it, becauſe the dead body of their god Oſiris was thrown into it; and they would not ſo much as ſpeak to ſeamen, who were an abomination in their ſight, becauſe they gained their bread upon the ſea. (Plutarchi Sympos. L. viii. De Iſide et Oſir.) All antient authors agree, that the Phœnicians were the earlieſt and the greateſt traders and navigators in the weſtern world. (Iſaiah, c. 23—Ezekiel, cc. 26, 27, 28—Herodot. L. i. c. 1, L. iii. c. 107—Mela, L. i. c. 6—Strabo, L. xvi. p. 1097—Plin. Hiſt. Nat. L. v. c. 12—Joſeph, contra Apion, L. i. &c. &c.) But for any merchant veſſel belonging to the native Egyptians having ever ſailed to any foreign port, I believe no antient authority can be found. The trade of the Egyptians was evidently conducted by foreigners; and, if we may truſt to Grecian writers, they were not very willing to admit them, upon any account whatever, to enter into their country. Before the reign of Pſammitichus all ſtrangers (excepting, however, the Arabians and Phœnicians—ſee Geneſis, c. 37—Herodot. L. i. c. 1.) were prohibited from landing in Egypt; but the Greeks, being notorious for their piracies, were moſt rigorouſly debarred, (or were, perhaps in truth, the only nation excluded,) and thoſe, who had the misfortune to be driven by the winds on the coaſt, were put to death, or made ſlaves; and from that ſavage cruelty, or ſevere juſtice, the Grecian poets fabricated their fable of a King of Egypt, called Buſiris, ſacrificing men upon his altars. (Diod. Sicul. L. i. §. 67—Strabo, L. xvii. pp. 1142, 1154.) It may be objected to what I have ſaid of the

deteſtation

deteſtation of ſeamen among the Egyptians, that Herodotus (L. ii. c. 164.) mentions managers of veſſels as one of the orders, or caſts, of that people. But from his deſcription of their veſſels, with hulls and maſts made of thorn, and ſail made of paper, and of their navigation, (L. ii. cc. 96, 175.) and from every paſſage wherein he has occaſion to ſpeak of their managers of veſſels, it is ſufficiently evident that they were not ſeafaring men, but mere freſh water ſailors, or boatmen, employed in working the numerous river craft upon the Nile. As to the ſuppoſed commerce of the Hebrews, Joſephus, himſelf a Hebrew, plainly aſſerts, that the antient Hebrews, being *remote from the ſea*, were content with the produce of their own fertile ſoil, and did not go from home in queſt of riches or conqueſts. He adds, (in perfect agreement with the very firſt chapter of Herodotus,) that in the early ages merchandize was carried to and from Egypt by the Phœnicians, who ploughed the vaſt ſeas in their trading voyages, and that it was by their means that the Egyptians, and other nations, became known to the Greeks (Joſeph. Contra Apion, L. i.) Theſe unqueſtionable antient authorities are ſurely ſufficient to prove, that the Egyptians were not navigators, and ſtill leſs the Hebrews, whoſe naval enterpriſes never went beyond fiſhing with a boat upon a lake, and who ſcarcely ever poſſeſſed a bit of ſea coaſt." Vol. I. p. 13.

Who theſe modern writers are, whoſe opinions the author controverts, is not mentioned by him; for this unuſual ſilence Mr. Macpherſon has apologized, as we ſuppoſe he would ſay, once for all, in the following curious paſſage in his preface:

"Where I differ from modern writers, I have ſcarcely ever thought it neceſſary to produce their names, or their arguments, or even to obſerve that there is ſuch a difference; for this is not a work of controverſy. It is ſufficient that I produce unqueſtionable authority: it neceſſarily follows, that whoever contradicts that runs into error." Pref. p. xiv.

Now, although in the particular inſtance we have quoted, we agree with the author in opinion; yet we muſt confeſs that he appears to manifeſt no ſmall degree of arrogance and contempt towards his literary brethren in the above boaſting paragraph. And we think it would have been but common prudence in Mr. Macpherſon to have ſpoken in a leſs poſitive ſtyle, conſidering the few lights which could be collected, as to the ſubject of his work, anterior to the diſcovery of the paſſage round the Cape of Good Hope, and of America, when the riches poured by theſe means into Europe, operated a ſignal change in the opinions and purſuits of the nations ſeated on the eaſtern ſhores of the Atlantic Ocean.

The

The author allows that the Hebrews, with the aſſiſtance of Phœnician navigators, made ſome progreſs, during the reign of Solomon, in the Eaſt Indian trade; but this was a mere attempt, and laſted only during that ſingle reign. The civil wars which enſued, and ended in a partition of the kingdom, neceſſarily diverting the attention of the rival Chiefs from the proſecution of an extenſive external commerce.

The Arabian navigators appear to have monopolized the navigation of the Perſian and Indian Seas; if we except this tranſient appearance of the Hebrews and Phœnicians on thoſe ſeas, and the ſlight traces we have of ſome Phœnician names of iſlands in the Perſian Gulf. Mr. Macpherſon, in the plenitude of his knowledge, aſſigns theſe iſlands to Colonies ſettled upon them by Darius, King of Perſia, about 514, A. C. Whatever contempt the author may have for the ordinary writers on commercial and political ſubjects, ſtill the merit and fame of Sir Iſaac Newton demanded ſome notice to be taken of his ideas on this identity of the names of Tyre and Aradus as ſea ports on the coaſt of the Mediterranean, and as iſlands in the Perſian Gulf. Sir Iſaac ſuppoſes that the Edomites, conquered by David, drove the Sidonians out of Sidon, who then built Tyre and Aradus, and theſe laſt being employed by Solomon, about 1017, A. C. in the Indian trade, colonized the iſlands in the Perſian Gulf, and gave them the name of the ports from whence they came. So great a difference both in the time, and even in the nations, ought to have been noticed. It muſt however be remarked, that Strabo ſays, the people of theſe iſlands reverſed the ſtory, and claimed the honour of being the anceſtors of the Tyrians and Aradians of the Mediterranean Sea.

But, whatever may be conceived as to the Phœnicians being concerned in the commerce of the Indian Ocean, no doubt can exiſt that they were the principal Colonizers of the Mediterranean and Atlantic ſhores; among which Colonies, Carthage was the moſt famous, and eclipſed even its parent ſtate, by means of the favourable circumſtances of its ſituation. The author dates the arrival of Eliſſa at Carthage, about 868, A. C. and he draws the following contraſt between military and commercial Colonies.

"Carthage was ſituated on a ſmall peninſula projecting into a bay, which formed two excellent harbours. About equally diſtant from either end of the Mediterranean, and on that part of the African coaſt which advances towards Sicily, Italy, and Greece, it might be ſaid to be placed in the center of all the

acceſſible ſhores of the then known world; while behind it lay an immenſe fertile Continent, which furniſhed every thing neceſſary for the ſupport of the Citizens, and a great variety of valuable articles for exportation.

"When we read the hiſtory of the Carthaginians, we ought ever to bear in remembrance, that almoſt all that we know of them, has come to us by the information of their Greek and Roman enemies. And, even through the medium of ſuch malignant information, we feel ourſelves irreſiſtibly drawn to preſer them to thoſe favourites of the hiſtoric muſe in every purſuit of real utility. In ſpite of miſrepreſentation, we are compelled to admire the greatneſs of their power, founded ſolely upon the baſis of trade, and the general wiſdom of their conduct, till, departing from the character of merchants, they were led away by the mad ambition of being Warriors and Conquerors, which brought on the ruin of their flouriſhing ſtate. From the ſame ſources of information, when properly examined, we can draw a compariſon between the Phœnician Colonies, and thoſe of other nations, which in the early ages were ſo frequently roving over the face of the earth. Almoſt every one of theſe Colonies may be conſidered as a band of plunderers, conſiſting of one or more Chiefs, ſupported by a crowd of ignorant and miſerable dependents, driven out from their native country by domeſtic convulſions, and in their turn driving out, exterminating, or reducing to ſlavery, thoſe whom they could overpower, and, in ſhort, ſpreading miſery and deſolation wherever they went. On the contrary, a Phœnician Colony was a ſociety conſiſting of opulent and intelligent merchants, ingenious manufacturers, ſkilful artiſans, and hardy ſeamen, leaving their native country, which was too narrow to contain their increaſing population, with the bleſſings and good wiſhes of their parents and friends, in order to ſettle in a diſtant land, where they maintained a correſpondence of friendſhip and mutual advantage with thoſe who remained at home, and with their brethren in the other Colonies ſprung from their parent ſtate; where, by proſecuting their own intereſt, they effectually promoted the happineſs of the parent ſtate, of the people among whom they ſettled, and of all thoſe with whom they had any intercourſe; and where they formed the point of union, which connected the oppoſite ends of the earth in the ſtrong band of mutual benefits. Such is the contraſt between a Colony of barbaric hunters, paſtors, warriors, and robbers, and a Colony of civilized and mercantile people. Vol. I. p. 27, 28.

We have no evidence to prove that the commercial Colonies of the antients differed in any reſpect from thoſe of the moderns; and hence we may not only juſtly deny the truth of every feature in the flattering picture the author has drawn of this ſpecies of Colonies, but we may even aſſert the very contrary

contrary to be the real ſtate of the caſe. The pay ſpent in military colonies, is uſually very acceptable to the inhabitants, as we have had recent experience when, much to the regret of the inhabitants, we evacuated the Cape of Good Hope. On the other hand, the enormities committed by the Portugneſe in India, and repeated by the commercial companies of other European nations, and the murders by the Spaniards in the Weſt Indies, and by the New Englanders in America, bear ample teſtimony to the rapacities of commercial coloniſts. Does not our own hiſtory ſufficiently exhibit, even in the pages of Mr. Macpherſon, the depreſſion which the nation ſuffered from the eſtabliſhment of the Lombard bankers, and Hanſeatic merchants in England? The very principle of commercial colonization is againſt Mr. Macpherſon's rant in its praiſe; for how can thoſe "promote the happineſs of the people among whom they are ſettled," who are expreſsly ſent there as leeches to faſten on the unfortunate natives, who are ſo impolitic as to admit them, to exhauſt their reſources, and to diſgorge the plunder into the pockets of their principals at home?

Mr. Macpherſon, however, is not content with ſtanding forth as the ſelf-delegated advocate of commercial coloniſts, but abuſes, with a violence equalled only by his extravagant praiſes of the former, the military claſs of mankind. He ſcarcely ever mentions them by any other terms than plunderers, ſavages (1. 107.) cut-throats (1. 118.) robbers. Kings being unfortunately the chiefs of this proſcribed race are as ſeldom honoured in his pages with more favourable titles than thoſe of leaders of bands of cut-throats, or of gangs of robbers, (1. p. 29.) and ſuch like elegant phraſes, unleſs it be that, in ſarcaſtic irony, he mentions their ſacred perſons (1. p. 29, 121.). Yet many of the princes who have been thus unmercifully treated by this champion of commerce, have, from the *poſthumous* gratitude of the nations they governed, or of the colonies they founded, been advanced to honours, for the benefits received during their adminiſtration, and ſtill flourith with undiminiſhed ſplendour on the pages of hiſtory. While, on the other hand, the utmoſt induſtry of Mr. Macpherſon, has not been able to reſcue from oblivion, the name of a ſingle factor, or ſupercargo, of theſe beneficent colonies, theſe colonies which according to him gave reciprocal happineſs to many nations. Nor need we wonder at this circumſtance; for, even in the preſent day, what native of India would think it worth his trouble to tranſmit to poſterity the names of the governors of the factories on the coaſt? As riches alone were the object

of their purſuit, ſo their acquiſitions were their reward; while military chiefs who barter their blood for fame, are juſtly entitled to it, whatever Mr. Macpherſon may imagine to the contrary.

The military, however, are not the only objects of the author's averſion; the prieſthood comes in for its proportion of hatred; but this claſs, having leſs ſhare in temporal affairs, have the good luck to come leſs frequently under Mr. Macpherſon's laſh. Religion itſelf is ſcarcely ever mentioned but by the name of ſuperſtition; while the author, wandering widely from his ſubject, and ſeizing with avidity even the moſt diſtant proſpect of injuring the objects of his averſion, ſays (vol. iv.), that in China every thing is turned to the beſt account, and the farmer enjoys the *whole* fruits of his labour, for there are no *eccleſiaſtical tythes* to diminiſh his profits, or diſcourage his induſtry." America is alſo (in vol. iv. p. 325.) held out as yielding very great encouragement to every kind of induſtry, as being entirely *free from tythes* and *predominant religious eſtabliſhments*. Thus, according to this author, the ſetting apart a certain portion of our income for the ſervice of him, to whom we owe the whole, is an act of injuſtice to ourſelves; and the governments which ſanction it, are to be held up to public view, as guilty of diſcouraging the induſtry of their ſubjects, and depriving them of their well earned profit. In like manner, a tenth part of the produce of the earth is in vol. i. p. 457, pronounced to be an oppreſſive tax.

But, indeed, neither the political, nor religious ſentiments of the author can excite any ſurpriſe, when we find him ſo frequently quoting Gibbon as being remarkable for accuracy and judgment. Vid. vol. i. pp. 142, 205. &c.

(To be continued.)

ART. X. *Sermons on the Miſſion and Character of Chriſt, and on the Beatitudes; comprehending what were preached before the Univerſity of Oxford, in the Year* 1803, *at the Lecture founded by the late John Bampton, M. A. Canon of Saliſbury. By John Farrer, M. A. of Queen's College; Rector of the United Pariſhes of St. Clement Eaſtcheap and St. Martin Orgars, London.* 8vo. 395 pp. 7s. Rivingtons, &c. 1804.

THE appointed number of Sermons to be preached at the Bamptonian Lectures is eight, but ſome of the Lecturers have choſen afterwards to extend their matter in the publi-

cation. The motives of the preſent author for ſo doing are briefly thus explained in his preface.

"It may readily be conceived, that a ſubject of this nature cannot always, without diſadvantage, be exactly apportioned to a preſcribed number of Lectures or a limited meaſure of Diſcourſe. This he hopes will be accepted as his apology to the Univerſity for taking a larger compaſs in his work, when preſented to the public, than he had opportunity of doing, when delivered from the Pulpit. It may be proper to ſtate, that two additional Sermons are inſerted, namely, the ſecond and the fifth, adapted to the two great Solemnities of the Chriſtian Year, the Nativity and the Paſſion of our Lord. And the portion of diſcourſe on the Beatitudes, which was delivered in two parts, is amplified into a ſeries of Sermons correſponding to the ſubjects of the ſeveral Beatitudes." P. viii.

By theſe amplifications the regular number of Diſcourſes is doubled in the preſent volume, and, as it is divided into two parts, each containing eight Sermons, it may be conſidered as a double courſe. The intention of the author is to give in one part a view of the teſtimonies of the Chriſtian Faith, and in the other of the elements of Chriſtian Doctrine. Both parts, however, are imperfect. The former touches only particular heads relating to the Miſſion, and character of our Saviour; connecting the facts of his life with ſome of the principal prophecies relating to him. The latter part dwells diſtinctly upon the eight Beatitudes, which, though they give a very extenſive view of doctrine, cannot without ſome force be made to comprehend the whole; and ſurely were not intended by the ſacred teacher to be ſo underſtood.

To the Sermons on the Beatitudes, an introductory diſcourſe is prefixed, and a diſtinct concluſion ſubjoined. Theſe however are not intended apparently as ſeparate diſcourſes. From that introduction the following part may properly be taken, as it contains matter of a critical nature.

"But before I proceed to diſcourſe upon them ſeparately, it may be convenient to premiſe a few remarks on their ſtructure and arrangement, for that may be of uſe in unfolding their deſign. Now it deſerves our notice, that as they are formed on the model of certain introductory ſentences in the Pſalms, which pronounce a bleſſing on virtuous diſpoſitions*, ſo they are delivered in the ſame ſententious and proverbial ſtyle. Hence they bear the com-

* Pſalms i. xxxii. xli. cxix.

plexion

plexion of the Poetry of the Hebrews, which, in its prevailing character, is combined of parallel ſentences and clauſes, wherein propoſition correſponds with propoſition, and term is anſwerable to term. Thus every ſentence in this ſeries is compoſed of two clauſes, of which the former pronounces a certain diſpoſition bleſſed, and the latter ſtates wherein this bleſſedneſs conſiſts. But beſide the general parallel that pervades the whole, the ſentences appear to be diſpoſed in couplets, bearing a ſtill cloſer analogy to one another both in conſtruction and in ſpirit: as will be more diſtinctly ſeen, if we read them in the order, which they hold in ſome very ancient and well-approved manuſcripts of the Goſpel, and in which they are quoted by ſome diſtinguiſhed Fathers of the Chriſtian Church.

"Bleſſed are the Poor in ſpirit: for theirs is the Kingdom of Heaven.

"Bleſſed are the Meek: for they ſhall inherit the Earth.

"Bleſſed are they that mourn: for they ſhall be comforted.

"Bleſſed are they that hunger and thirſt after righteouſneſs; for they ſhall be ſatisfied*."

"According to this arrangement, the ſecond ſentence is parallel to the firſt. The Meek are of a kindred character with the Poor in ſpirit: and the inheritance of the Earth bears an evident antitheſis to the poſſeſſion of the Kingdom of Heaven. A ſimilar correſpondence holds both in diſpoſition and in recompenſe between the third and the fourth: they that mourn are comforted: they that hunger and thirſt are ſatisfied.

"This arrangement I am the more diſpoſed to note, as it contributes in ſome degree to the perſpicuity of the ſentences, and fixes in ſome caſes a preciſion of meaning, which, in the common order of reading, is not ſo obſervable. We ſhall more diſtinctly underſtand who are meant by the Poor in ſpirit, on which there is ſome difference of opinion, when we find them collated with the Meek. We ſhall more clearly apprehend who are meant by them that mourn, on which there is alſo ſome degree of doubt, when we find them collated with them that hunger and thirſt after righteouſneſs." P. 234.

In his concluſion to the ſame diſcourſes Mr. Farrer thus gives the ſummary of duty relative to them.

---

* "It may ſuffice to ſtate, that this is the Order of the Cambridge Manuſcript both in the Greek and the Latin Text: which is further ſanctioned by the following liſt of authorities from Wetſtein's Edition:—Verſio Latina, Clemens, Origenes, Euſebius, Gregor. Nyſſ. Juvencus, Ambroſius, Chromatus, Hieronymus."

"I. In

"I. In this ſeries of Beatitudes we behold the neceſſary connexion between holineſs and happineſs. To the ſeveral virtues of the Chriſtian life are ſeverally aſſigned their appropriate rewards. —But far be it from us to infer from hence, that the ſeparate cultivation of any ſingle virtue, or indeed of any number leſs than the whole, will ſuffice to the attainment of the happineſs propoſed. All the virtues here commended, though ſeparately conſidered, are connected together by one indiſſoluble chain. They muſt all indiſpenſably combine to form the perfect man of God; nor can one of them be omitted without infringing the integrity of the Chriſtian character, and in conſequence annulling our title to the fulneſs of divine beatitude. It is the ſtrong expreſſion of the apoſtle James; "Whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all." And the reaſon is, that the ſeveral commandments form one entire and indiviſible code, being ſo many branches of the ſame royal Law, and breathing the ſpirit of the ſame divine Lawgiver. "For he that ſaid, Do not commit adultery, ſaid alſo, Do not kill*." And what the apoſtle thus affirms of the prohibitions, will equally apply to the poſitive injunctions. Whoſoever ſhall attempt to cultivate all the other virtues, yet ſhall indulge himſelf in an habitual diſregard of one, is deficient in the Chriſtian life, and hazards his intereſt in the Chriſtian recompence: for the ſame Lawgiver, who ſaid, Bleſſed are the Poor in ſpirit, and the Meek, ſaid alſo with the ſame authority, Bleſſed are the Merciful, and the Pure in heart. To all, who have enrolled themſelves under the banners of the Chriſtian diſcipline, it is not permitted to chooſe their favourite virtues, to the neglect of others, which may not be ſo agreeable to their prevailing habits and inclinations. As connected in ſpirit, they muſt not be ſeparated in practice. As equally enjoined by the ſame divine Lawgiver, they muſt be equally obeyed by all, who acknowledge his authority to require their obedience. If we would be complete in him to whom we profeſs allegiance, we muſt cultivate the whole without exception, we muſt exerciſe ourſelves without reſerve in all. To this purpoſe is the exhortation of the apoſtle, that "giving all diligence, we add to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godlineſs, and to godlineſs, brotherly kindneſs, and to brotherly kindneſs, charity. For if theſe things be in us and abound, they will make us neither barren nor untruitful in the knowledge of our Lord Jeſus Chriſt." If we thus aſſiduouſly labour to be perfect in the whole will of God, not however depending on our own powers, but on his grace, not truſting in our own merits, but in his mercies, we may hope for the united re-

* James ii. 10, 11.

compence

compence of all the Chriſtian virtues in the fulneſs of the bleſſing of the Goſpel of Chriſt. "Wherefore, my beloved brethren, let us be ſtedfaſt and unmoveable in the work of the Lord, forasmuch as we know, that our labour ſhall not be in vain in the Lord *." P. 387.

The great fault of the author's plan, in forming theſe Lectures, was the want of unity. The purchaſer of the book, indeed, who buys two Courſes for one, has no reaſon to complain; but when the two topics were blended in the original delivery this fault muſt have been ſtriking; notwithſtanding the writer's endeavour to unite the two as general diviſions of one great ſubject. There is nothing that is particularly ſtriking either in the language or the thoughts of theſe Lectures, while at the ſame time they appear perfectly free from any thing which could expoſe the author to cenſure: a character which has before ſeemed to us to belong to productions from the ſame pen †.

BRITISH CATALOGUE.

POETRY.

ART. 11. *The Death of the Hero. Verſes to the Memory of Lord Viſcount Nelſon.* 4to. 8 pp. 1s. Baldwin. 1806.

We cannot give to this poem much praiſe beyond that of good intention. Yet the following lines have ſpirit.

"Hide, haughty Gallia, hide thy humbled head;
Our's are the ſeas, and then our vengeance dread.
Can Britain's foremoſt champion greatly fall,
And not bequeath his fearleſs heart to all?"

There are alſo a few tolerable verſes at the cloſe; but this is all the praiſe we are enabled to give to the execution of the poem; though it's ſpirit and tendency have our warmeſt applauſe.

---

* 1 Cor. xv. 58.

† Mr. Farrer publiſhed a volume of Sermons on the Parables, noticed in our 19th volume, p. 423. A ſecond volume has ſince appeared, but has been overlooked.

ART. 12. *Verſes on the Death of Lord Nelſon.* 4to. 9 pp. Price 1s. Clarke. 1806.

Theſe verſes (only fifty-two in number) are manifeſtly a haſty effuſion, and, we think, the effuſion of one who could write better. They have occaſionally ſome vigour; as the following lines, though all of them are not unexceptionable, will evince:

"Nelſon's no more!" exclaims the exulting Gaul,
"And views a future navy in his fall.
O noble meed of worth, of high renown!
As bright a glory round true valour thrown,
As Britain bending o'er her fallen chief,
Forgetting all her conqueſts in her grief."

The lines are here and there varied in length; which has, we think, an ill effect, except in a regular, and well conſtructed lyric poem.

ART. 13. *An Ode on the Victory and Death of Lord Viſcount Nelſon, off Trafalgar, October 21, 1805. To which are added, Lines addreſſed to him after the celebrated Battle of the Nile. By a Lady.* 8vo. 16 pp. 2s. Boſey. 1806.

Gallantry and patriotiſm forbid that we ſhould harſhly cenſure theſe well-meant effuſions of a female pen! but juſtice compels us to own, that the public ſpirit of this lady far tranſcends her talent for poetry. Yet ſhe errs more from want of ſkill than of genius; eſpecially in her Ode; the very firſt line of which

"Fame—once more a brilliant trophy rears"

is not a verſe, and the others are irregularly and injudiciouſly arranged, ſo as to loſe that effect of varied melody, which is the ſoul of lyric poetry. But we are too much pleaſed with the honeſt zeal and (we doubt not) ſincere feeling of the fair author to ſay more, except that we would adviſe her, before ſhe writes again, diligently to ſtudy our beſt poets; after which ſhe may probably produce compoſitions, if not of the firſt order, yet well worthy of peruſal.

ART. 14. *The Chaplet, a Collection of Poems; partly original, and partly ſelected from the moſt approved Authors.* 12mo. 204 pages. 3s. 6d. Ipſwich, Raw; London, Longman and Co. 1805.

We do not recollect to have met, for ſome time paſt, with a Collection of Poems, of ſo convenient a ſize, and reaſonable price, or including ſo great a variety of poems of conſiderable merit. Of the original poems a few perhaps may be deemed too trite to be inſerted in ſuch a collection at the preſent day, ſuch as Tick-

ell's Colin and Lucy, Shenſtone's Nancy of the Vale, and Gray's Hymn to Adverſity; the laſt of which almoſt every lover of poetry has by heart. But though this may be true, and though ſome of the more modern poems have ſcarcely merit enough to entitle them to a place in a ſelection like the preſent, the book, upon the whole, will form a very convenient manual for the readers of poetry. We cannot, however, paſs over without cenſure the impropriety of ſubjoining the name of Pindar *only*, to the ſelections from the doggrel writer who has termed himſelf Peter Pindar. The two poems ſelected from Peter have indeed nothing objectionable in them; but let him, if he is to retain the name of *Pindar*, always keep his diſtinguiſhing *prænomen* of *Peter*, and not prophane too far a name ſo venerated by all admirers of the ſublime in poetry.

ART. 15. *The Sorrows of Seduction, in Eight Delineations, with other Poems.* 12mo. Price 5s. Gordon. 1806.

Of this collection of poems, we prefer the lighter ſpecimens at the end, of which ſome are deſerving of conſiderable praiſe. The following is one of the beſt.

"INDEPENDENCE.

"Lov'd Independence, object of my ſoul,
Fondled by virtue on this rocky brow,
O let me reſt, and hear around me roll
With eye unmov'd life's fretful ſtorm below.

"'Tis not the rapture of the poet's ſtrain
That buoyant bears us to thy height ſublime,
Nor grandeur pompous with her fluttering train,
No pleaſure dancing in her laughing prime:

"'Tis firm brow'd fortitude, friend of the brave,
That ſoaring bears us on her eagle wing,
To thy proud ſeat, but leaves the weak a ſlave
To all the phantoms that from fancy ſpring.

"To dread foreboding, to dark louring care
And all the ills that in their train appear."

ART. 16. *Palmyra and other Poems, by T. L. Peacock.* 12mo. Price 5s. Richardſon. 1806.

We do not like the metre in which Palmyra, the principal poem of this collection, is written; but it nevertheleſs contains ſome ſpirited lines and pleaſing images. The author ſucceeds beſt in his lighter effuſions, many of which indicate a great deal of poetic taſte and feeling. The Viſions of Love are very pleaſing, and open with the following ſpirited lines.

"To

" To chaſe the clouds of life's tempeſtuous hours,
To ſtrew its ſhort but weary way with flowers,
New hopes to raiſe, new feelings to impart,
And pour celeſtial balſam on the heart;
For this to man was lovely woman given,
The laſt beſt work, the nobleſt gift of heaven.

" At Eden's gate as ancient legends ſay
The flaming ſword for ever bars the way,
Not ours to taſte the joys our parents ſhared,
But pitying nature half our loſs repaired,
Our wounds to heal, our murmurs to remove,
She left mankind the paradiſe of LOVE.

" All conquering love thy powerful reign ſurrounds
Man's wildeſt haunts and earth's remoteſt bounds;
Alike for thee the untainted boſom glows
'Mid Eaſtern ſands and Hyperborean ſnows,
Thy darts unerring fly with ſtrong controul,
Tame the moſt ſtern, and nerve the ſofteſt ſoul,
Check the ſwift ſavage of the ſultry zone,
And bend the monarch on his glittering throne."

ART. 17. *A Collection of Songs, moral, ſentimental, inſtructive, and amuſing. The Words ſelected and reviſed by the Rev. James Plumptre, M. A. Fellow of Clare Hall. The Muſic adapted and compoſed by Charles Hague, Muſ. Doct. and Profeſſor of Muſic in the Univerſity of Cambridge.* Rivingtons. Price 16s. 1805.

The object of this publication is to furniſh a Collection of Songs on feſtive occaſions, that ſhall at the ſame time be cheerful, inſtructive, and innocent. It may very properly be objected to many of the popular ballads that they are deformed by oaths, profane and indecent expreſſions. The Editor, Mr. Plumptre, has undertaken to correct and reform theſe, and has produced a very agreeable and entertaining collection. Dr. Hague, with the aſſiſtance of ſome of his friends, has adapted the ſongs, many of them, to very beautiful and popular airs. A very ſenſible letter, explanatory of the author's views and feelings, is prefixed, which terminates with a ſpirited, and no leſs ſplendid than juſt apoſtrophe, in favour of the Society for the Suppreſſion of Vice, whoſe endeavours, publications like the preſent, muſt neceſſarily and effectually promote.

ART. 18. *Poems; and Theodore, an Opera; by the late J. H. Colls.* 8vo. 10s. 6d. Longman.

It would be uſeleſs to point out, with critical ſeverity, the defects of this work, the author of which is no more. We ſhall

be ſatisfied therefore with ſaying, that theſe poems contain many ſtrong marks of lively fancy and poetical taſte. The following may ſerve as a ſpecimen.

"WAR, AN ELEGY;

" *Occaſioned by ſeeing a number of wounded French priſoners landed at Mill-Priſon-Bay: Inſcribed to Mrs. Maden.*

" When danger bids us to the field repair,
The patriot's boſom teems with valor's glow;
And as the war's ſhrill clarion ſtrikes his ear,
He burns impatient to aſſail the foe.

" Some, ſway'd by honor, in their country's cauſe
Ruſh forth, obedient to her ſtern command;
While ſome, compell'd by ſanguinary laws,
Increaſe reluctantly the hoſtile band.

" Yet not to fear's impulſive touch they yield,
Averſe to combat or to ſhed their blood;
Domeſtic ties reſtrain them from the field,
Where elſe with honor they had proudly ſtood.

" But what avails the thunder of applauſe
To lifeleſs thouſands ſtretch'd upon the plain,
If *empty praiſe*, in ſuch a deſperate cauſe,
Be *all* the *victors* for their proweſs gain?

" Shall man, regardleſs of prophetic fears,
And all that duty and that love ordain,
O'erwhelm the partner of his life in tears,
And wake her feelings to perpetual pain?

" Shall he, forgetful of the tender care
A helpleſs offſpring from a father claim,
Start like a comet from his native ſphere,
And blaſt their comforts to obtain a name?

" Ambition, oft the glowing mind miſleads,
And nerves the arm to deal deſtruction round;
While melting pity for each ſufferer pleads,
And drops a tear on every ſtreaming wound.

" Yet not to inſult ſhould a people yield,
And like the reptiles, undiſtinguiſh'd crawl;
A nation's honor is a ſacred ſhield;
With that we triumph, or with that we fall.

" But thoſe, methinks, who mount Bellona's car,
Should bid diſcretion temper valor's glow;
And whilſt they hurl the thunderbolts of war,
Incline with mercy o'er a captive foe.

" The

" The generous tear that ſympathy lets fall
Adds to the ſplendor of the truly brave;
And he may hope to ſtand approved by all
Who 'midſt his conqueſts feels a wiſh to ſave." P. 120.

NOVELS.

ART. 19. *Love and Satire: containing the ſarcaſtic Correſpondence of Julius and Eliza. To which is prefixed, a few brief Memoirs of an unfortunate Lover.* Small 8vo. 93 pp. 2s. Allen. 1805.

We have ſeldom met with a more ſingular publication than the Memoirs and Poems now before us; with a more ſtriking inſtance of early genius, unfortunately directed, than in the lover, or of ready wit, guided by a moſt unfeeling heart, than in the lady whom his ill ſtars influenced him to chooſe for his miſtreſs.

The young man, here called Julius, is deſcribed as poſſeſſed of extraordinary genius and uncommon talents for amuſement, and conſequently as admired in a high degree by his friends. We ſuſpect, however, that prudence and ſound judgment did not form a very prominent feature of his character. He alſo appears to have been alſo a man of exceſſive ſenſibility. With this character, and without any poſſeſſion but his talents, he unfortunately became enamoured of a lady, who is deſcribed as uncommonly beautiful and gifted with ſuperior talents, as well as an ample fortune; but (as we can eaſily believe) of a proud, coquetiſh, and unfeeling diſpoſition. This attachment ſhe is repreſented as having encouraged at firſt; but on his venturing to write her an impaſſioned, but reſpectful declaration of love, anſwered him in a tone of mortifying contempt. The anguiſh which he felt on this inſulting rejection occaſioned him to burſt a blood veſſel; an accident which (though he recovered from it for a time) brought on a decline, which put an early period to his life. On his temporary recovery he wrote her an angry and rather ſevere reply; and afterwards, when ſome amatory verſes from him produced a burleſque and ſatiric anſwer, he attempted to retort upon her, but (as might be expected in ſuch a caſe) with no great ſucceſs. His compoſitions, however, in general, bear the marks of an early and elegant genius; as the following lines (ſaid to have been attached to the neck of a dove) will evince.

" Pathetic warbler, in whoſe ſongs I find
A ſympathy that ſooths my love-ſick mind,
Go ſeek my fair, and tenderly diſcloſe
The ſecret grief that preys on my repoſe.

To her lov'd preſence quickly win your way,
And at her feet this humble tribute lay:
Away, fond bird, my cauſe with zeal eſpouſe,
Plead my beſt hopes, and plight my holieſt vows:

With Love's moſt fervent eloquence reveal
What pangs th' enamour'd heart is doom'd to feel;
And as thy rhapſodies more plaintive grow,
Fan with thoſe golden wings her breaſt of ſnow.

O then (while flutt'ring in thoſe realms of bliſs)
If on thy plumes ſhe prints a balmy kiſs,
Bear the ſoft hope on your ambroſial veſt,
And fly with conſolation to my breaſt." P. 51.

The Ode to Ridicule (which is too long to extract) though it is ſomewhat irregular in it's ſtructure, has conſiderable merit. The writer of that Ode might have become an eminent poet. We will not extract any part of the ſatiric correſpondence (throughout which, in wit and repartee, the lady has in general the advantage) for we would not gratify the vanity of an unfeeling female wit. An affecting account is given of the death of this unfortunate young man; which if the lady, here called Eliza, be living, may be read by her, though not, we hope, with pleaſure, yet with ſome profit.

TRAVELS.

ART. 20. *An Excurſion from Sidmouth to Cheſter, in the Summer of* 1803. *In a Series of Letters to a Lady, including Sketches of the principal Towns and Villages in the Counties of Devon, Somerſet, Glouceſter, Monmouth, Hereford, Salop, Derby, Stafford, Warwick, and Worceſter. Interſperſed with biographical Anecdotes and incidental Remarks, particularly intended for the Information and Amuſement of the Riſing Generation. By the Rev. Edmund Butcher.* 12mo. 2 vols. Price 8s. Symonds. 1805.

We have been much amuſed, and often much intereſted in the peruſal of theſe little volumes, and ſhould not heſitate to give them our unqualified approbation, were not the Biographical Anecdotes principally confined to individuals of certain modes of religious belief. The anecdote at p. 389, vol. ii, told of Biſhop Hough, is related of Biſhop Berkeley, and indeed of others.

The publication has, nevertheleſs, great merit, and will be deſirable to all who ſhall be inclined to viſit any, or all of the places which are here deſcribed. A ſmall, but neat view of Sidmouth is prefixed to the firſt volume, and the work is moreover remarkably cheap.

MEDICINE.

ART. 21. *Obſervations on the ſimple Dyſentery, and its Combinations, containing a Review of the moſt celebrated Authors who have written on this Subject, and alſo an Inveſtigation into the Source*

Source of Contagion, in that and ſome other Diſorders. By William Harty, M.B. 8vo. 333 pp. Price 7s. 6d. Callow.

This author perceiving, he ſays, much incongruity in the accounts given by medical writers of the nature of dyſentery, with the view of giving conſiſtency to theſe accounts, and of correcting ſome falſe notions that prevail concerning the diſeaſe, has been at the pains of examining the principal works treating on the ſubject, and here preſents the reſult of his inveſtigation. The opinion he ſeems moſt diſpoſed to controvert is that of thoſe who hold dyſentery to be a febrile and contagious diſeaſe, or, as Cullen defines it, "Pyrexia contagioſa." He on the contrary believes, he ſays, (Preface, p. 6) that he can eſtabliſh the following poſitions.

"Firſt, that the genuine and ſimple dyſentery, is unattended by idiopathic fever, and is never of itſelf infectious.

"Secondly, That every other form of the diſeaſe, when endemic, is a combination of the ſimple dyſentery with intermittent, remittent, or typhus fever, and

"Thirdly, That the combination with typhus fever alone is contagious."

The author, it muſt be obſerved, does not offer theſe poſitions as the reſult of obſervation and experience, few opportunities of treating this diſeaſe having occurred to him, but as deductions from the various works he had examined. Certain enough it is, that dyſentery has been delineated differently, by different writers, according to the ſpecies of it, with which they happened to be moſt converſant, or, as the preſent author chooſes to ſtate, according as they had been accuſtomed to meet it, in its ſimple ſtate, or combined with other complaints. Thus Akenſide, who more frequently ſaw it as ſporadic, affecting here and there individuals, deſcribes it as generally unattended with fever, and not infectious; Cleghorn as epidemic, and joined with remittent, or intermittent fever, in which form it appeared at Minorca, where his obſervations were made; and Pringle, who moſt frequently ſaw it in camps, or hoſpitals, conjoined with typhus, which being infectious, the dyſentery, partaking of the nature of the fever with which it was aſſociated, became contagious likewiſe. But it will be remembered, that Pringle is treating of the diſeaſes of the army, and deſcribes dyſentery as commonly there found; it does not however thence follow, that he had never ſeen it in its ſimple ſtate, or that in that ſtate, he believed it to be infectious. Mr. Harty has taken, it will be perceived, great pains in inveſtigating the ſubject, as we have quotations from the works of more than thirty writers. The peruſal of theſe works muſt, without doubt, have proved highly uſeful to the author, in enabling him to form clear and diſtinct notions of the method of treating the diſeaſe, in its ſimple or combined ſtate, but we cannot

With Love's moſt fervent eloquence reveal
What pangs th' enamour'd heart is doom'd to feel;
And as thy rhapſodies more plaintive grow,
Fan with thoſe golden wings her breaſt of ſnow.

O then (while flutt'ring in thoſe realms of bliſs)
If on thy plumes ſhe prints a balmy kiſs,
Bear the ſoft hope on your ambroſial veſt,
And fly with conſolation to my breaſt." P. 51.

The Ode to Ridicule (which is too long to extract) though it is ſomewhat irregular in it's ſtructure, has conſiderable merit. The writer of that Ode might have become an eminent poet. We will not extract any part of the ſatiric correſpondence (throughout which, in wit and repartee, the lady has in general the advantage) for we would not gratify the vanity of an unfeeling female wit. An affecting account is given of the death of this unfortunate young man; which if the lady, here called Eliza, be living, may be read by her, though not, we hope, with pleaſure, yet with ſome profit,

TRAVELS.

ART. 20. *An Excurſion from Sidmouth to Cheſter, in the Summer of* 1803. *In a Series of Letters to a Lady, including Sketches of the principal Towns and Villages in the Counties of Devon, Somerſet, Glouceſter, Monmouth, Hereford, Salop, Derby, Stafford, Warwick, and Worceſter. Interſperſed with biographical Anecdotes and incidental Remarks, particularly intended for the Information and Amuſement of the Riſing Generation. By the Rev. Edmund Butcher.* 12mo. 2 vols. Price 8s. Symonds. 1805.

We have been much amuſed, and often much intereſted in the peruſal of theſe little volumes, and ſhould not heſitate to give them our unqualified approbation, were not the Biographical Anecdotes principally confined to individuals of certain modes of religious belief. The anecdote at p. 389, vol. ii, told of Biſhop Hough, is related of Biſhop Berkeley, and indeed of others.

The publication has, nevertheleſs, great merit, and will be deſirable to all who ſhall be inclined to viſit any, or all of the places which are here deſcribed. A ſmall, but neat view of Sidmouth is prefixed to the firſt volume, and the work is moreover remarkably cheap.

MEDICINE.

ART. 21. *Obſervations on the ſimple Dyſentery, and its Combinations, containing a Review of the moſt celebrated Authors who have written on this Subject, and alſo an Inveſtigation into the Source*

Source of Contagion, in that and ſome other Diſorders. By William Harty, M.B. 8vo. 333 pp. Price 7s. 6d. Callow.

This author perceiving, he ſays, much incongruity in the accounts given by medical writers of the nature of dyſentery, with the view of giving conſiſtency to theſe accounts, and of correcting ſome falſe notions that prevail concerning the diſeaſe, has been at the pains of examining the principal works treating on the ſubject, and here preſents the reſult of his inveſtigation. The opinion he ſeems moſt diſpoſed to controvert is that of thoſe who hold dyſentery to be a febrile and contagious diſeaſe, or, as Cullen defines it, "Pyrexia contagioſa." He on the contrary believes, he ſays, (Preface, p. 6) that he can eſtabliſh the following poſitions.

"Firſt, that the genuine and ſimple dyſentery, is unattended by idiopathic fever, and is never of itſelf infectious.

"Secondly, That every other form of the diſeaſe, when endemic, is a combination of the ſimple dyſentery with intermittent, remittent, or typhus fever, and

"Thirdly, That the combination with typhus fever alone is contagious."

The author, it muſt be obſerved, does not offer theſe poſitions as the reſult of obſervation and experience, few opportunities of treating this diſeaſe having occurred to him, but as deductions from the various works he had examined. Certain enough it is, that dyſentery has been delineated differently, by different writers, according to the ſpecies of it, with which they happened to be moſt converſant, or, as the preſent author chooſes to ſtate, according as they had been accuſtomed to meet it, in its ſimple ſtate, or combined with other complaints. Thus Akenſide, who more frequently ſaw it as ſporadic, affecting here and there individuals, deſcribes it as generally unattended with fever, and not infectious; Cleghorn as epidemic, and joined with remittent, or intermittent fever, in which form it appeared at Minorca, where his obſervations were made; and Pringle, who moſt frequently ſaw it in camps, or hoſpitals, conjoined with typhus, which being infectious, the dyſentery, partaking of the nature of the fever with which it was aſſociated, became contagious likewiſe. But it will be remembered, that Pringle is treating of the diſeaſes of the army, and deſcribes dyſentery as commonly there found; it does not however thence follow, that he had never ſeen it in its ſimple ſtate, or that in that ſtate, he believed it to be infectious. Mr. Harty has taken, it will be perceived, great pains in inveſtigating the ſubject, as we have quotations from the works of more than thirty writers. The peruſal of theſe works muſt, without doubt, have proved highly uſeful to the author, in enabling him to form clear and diſtinct notions of the method of treating the diſeaſe, in its ſimple or combined ſtate, but we can-

not help thinking that he might have conveyed the information he purpoſed giving his brethren in a more conciſe and compendious form; particularly he might have ſpared the greater part of the paſſages from the books he has conſulted on the occaſion, the works being in general well known, and in the hands of every practitioner. At the concluſion of the volume the author attempts to ſhow, that catarrh, angina, puerperal fever, and ſome other diſeaſes when infectious, become ſo, in the ſame manner as dyſentery does, from their union with typhus fever: this ſubject, he intimates, he ſhall reſume in ſome future publication.

ART. 22. *Obſervations upon the Compoſition and Uſes of the Water at the new Sulphur Baths at Dinſdale, near Darlington, in the County of Durham. By John Peacock.* 8vo. 79 pp. Price 2s. 6d. Mawman. 1805.

The ſpring, the account and deſcription of which is given in theſe pages, was diſcovered accidentally, in the year 1789, by ſome men employed by Mr. Lambton in ſearching for coals. Having bored about ſeventy feet, principally through red rock, and whinſtone, a ſtream of water, of a ſtrong ſulphureous ſmell, burſt out. The water continues flowing with great rapidity, running, the author ſays, though the aperture is only the ſize of the borer, about twelve gallons in a minute. The ſulphureous vapour emitted is ſtronger than that from the old well at Harrowgate, but the taſte of the water is ſaid to be pleaſanter. The walls of the bath erected near its ſource, and the channel through which the water runs, are covered with ſulphur, and large quantities adhere to the bottom and ſides of the bath. Sticks, which have lain a few days in the water, become ſo impregnated with ſulphur, as on drying them to be capable of being uſed as matches. No inſects or reptiles come near the channel. The water is of a ſomewhat higher temperature than the neighbouring ſprings. It is never known to freeze, and the ſnow that falls on the edges of the channel is ſoon melted. The water, when firſt taken from the fountain, is beautifully clear and tranſparent, but in a few minutes it becomes turbid, and continues ſo for two or three days, until it has depoſited its ſulphur, when it again becomes bright and tranſparent. The water is ſaid to be eminently uſeful in old rheumatic caſes, and in diſorders of the ſkin. In gouty, hypochondriacal, and dyſpeptic caſes, in ſhort, in all caſes for which mineral waters are uſually directed. The author particularly recommends it for herpetic eruptions. This claſs of complaints he thinks to be always dependent on ſome viſceral diſeaſe, particularly conſumption, and therefore recommends practitioners carefully to avoid repelling them, by preparations of lead, or mercury. He has frequently, he ſays, ſeen cough, with fever, and waſting occaſioned by the drying up, and healing of herpetic eruptions,

eruptions, and the conſumptive ſymptoms again quitting the patient, on the re-appearance of the eruption.

"In the treatment of all cutaneous affections," he ſays, p. 43, "ſtrict inquiry ſhould be made whether the diſeaſe ſucceeds hectic heats and cough, pain in the ſtomach, flatulency, indigeſtion, low ſpirits, palpitation of the heart, &c." In ſuch caſes, attempts muſt be made to reſtore the health of the bowel, that is the ſeat of the diſorder, before any attempt is made to remove the affection of the ſkin. This reciprocation of the affections of the ſkin and viſcera, has been frequently noticed. Hilary, in his account of the diſeaſes in the Weſt Indies, obſerves, that perſons much affected with the prickly heat, eſcape the yellow fever. Proceeding in his account, the author finds the ſame water highly uſeful in all febrile affections, particularly in hectic fever, reducing the pulſe, he ſays, p. 48, twenty or thirty ſtrokes in a minute, before it has been taken a week, and the heat of the body, from 104 to 96. It is alſo a powerful anthelmintic, but its near reſemblance to the Harrowgate water, which it of courſe excels, makes it unneceſſary that we ſhould purſue this diſquiſition further; only obſerving, it will be fortunate for the invalids, whom the author's ingenious account ſhall invite to Dinſdale, if the waters ſhall be found to poſſeſs half the virtues for which they are here celebrated.

ART. 23. *A Manual of Anatomy, and Phyſiology, reduced, as much as poſſible, to a tabular Form, for the Purpoſe of facilitati g to Students the Acquiſition of theſe Sciences. By Thomas Luxmoore, Member of the Royal College of Surgeons, &c.* 12mo. 402 pp. Price 8s. 6d. Highley. 1805.

In a ſhort advertiſement, the author ſays, "He truſts he has ſupplied ſtudents with a ſmall yet accurate manual of anatomy and phyſiology, the want of which has been ſo long complained of." There can be no doubt of the utility of compendiums of anatomy, ſuch as this before us, and though there ſhould not happen to be ſuch a ſcarcity of them as the author ſeems to intimate, there could be no harm in increaſing their number, provided the new works be made to contain improvements not found in thoſe before publiſhed.

Comparing the Manual before us with Dr. Hooper's Vade Mecum, printed in the ſame form, and which has in a few years paſſed through five editions, we are ſupriſed to find the new work falling very ſhort, as we think, of the value of its predeceſſor. The general deſcriptions of the parts, the ſubjects of anatomy, as of the bones, ligaments, muſcles, glands, &c. are more full and complete in the Vade Mecum than in the Manual. Dr. Hooper has alſo given numerous obſervations on the diſeaſes incident to the parts deſcribed, on the alterations in their appearances, occaſioned by diſeaſe, on their difference in the fœtal and adult ſtate, on the mode

mode of making preparations to exhibit the ſtructure of the body, and has further enriched his volume by inſerting a ſhort hiſtory of anatomy, and the life, with an elegant engraved head of Veſalius, one of the early reſtorers of the art. None of theſe articles are found in the Manual, neither has the editor given any reaſon for omitting them, and yet we find the price of the Manual is 8s. 6d. that of the Vade Mecum only 7s. As far as we have been able to examine, the editor of the Manual is correct in giving the names, poſitions, and offices of the ſeveral bones, veſſels, muſcles, &c. of which the body is compoſed, but he is not happy in deſcribing the parts. "The vagina," he ſays, "is a canal, of much greater dimenſions than the urethra," which conveys but a very incongruous idea of the vagina; and deſcribing the inner ſurface of the uterus, he ſays, "each of the angles of the fundus is perforated by a canal, ſo narrow as ſcarcely to admit a briſtle;" but he does not ſay, that theſe canals are the fallopian tubes. Of the brain, he ſays, "It is well known that it is the ſeat of the ſoul, the organ of judgment, and of volition." We do not however pretend to be of the number of thoſe who are ſo well acquainted with the ſeat of the ſoul. We could increaſe the liſt of exceptionable parts, but what we have done may be ſufficient to induce the editor to reviſe the work, and make it more perfect for a future edition.

ART. 24. *Remarks on the ineffective State of the Practice of Phyſic in Great Britain, with Propoſals for its future Regulation and Improvement. By Edward Harriſon, M.D. F.R.A.S.E. of the Medical Society of London. &c.* 8vo. Price 2s. R. Bickerſtaff, corner of Eſſex Street, Strand.

In this little treatiſe, the author has drawn an alarming, though we believe a true picture of the degraded ſtate of phyſic in England. We earneſtly hope, for the ſake of mankind in general, that his obſervations will obtain their due notice from the faculty and the public. The author has clearly ſhown, that a large majority of medical men are very incompetently educated, and that the ſhops of Apothecaries and Druggiſts are often ſupplied with ſuch baſe articles, that little dependence can be placed in them. We would not be underſtood to inſinuate, that the kingdom does not contain many very able and honorable practitioners, but that a great proportion do not poſſeſs thoſe attainments, which are indiſpenſible to enable them to fill their ſtations with credit to themſelves, and benefit to the community. It appears, that many Doctors now in practice, have procured their Diplomas from univerſities which they never ſaw, and that others have aſſumed the title altogether. A great majority of Surgeons, Apothecaries, and Men Midwives are poſſeſſed of ſuch inferior qualifications that they may be conſidered altogether unfit for the ordinary duties of the profeſſion. Theſe are denominated

the

the regular Faculty; and it is to their care that the health and lives of the people in many parts of England are entruſted. Of late years, a new deſcription of perſons, called Chemiſts and Druggiſts, have eſtabliſhed themſelves in the market towns, who do not heſitate to practiſe phyſic, although they never had any inſtruction in its principles. The plan propoſed by the author is ſo mild and liberal, that it cannot be objected to by any practitioner. He recommends that the preſent race of medical men ſhould not be diſturbed, but that as they retire, their places be filled with competent ſucceſſors. "In this way," he obſerves, "the completion of the plan will be gradual and diſtant; but ſince it will neither oppoſe the intereſts, nor excite the jealouſy of thoſe, who now depend upon medicine for their ſupport and maintenance, he ventures to recommend it, with greater confidence, to general notice and ſupport."

AGRICULTURE.

ART. 25. *Obſervations on the Cultivation of Waſte Lands; addreſſed to the Gentlemen and Farmers of Glamorganſhire. By James Capper, formerly Colonel and Comptroller-General of the Army and Fortification Accompts on the Coaſt of Coromandel.* 8vo. 61 pp. Egerton. 1805.

We found occaſion for ſpeaking of this author very reſpectfully, in our 19th volume, p. 640; and we acknowledge, with much pleaſure, that by this tract, ſmall as it is, our reſpect for him is greatly increaſed. He differs from moſt (nearly all) agricultural writers, by avoiding "a tedious detail of trifling circumſtances, which would ſerve only to ſwell the ſize of the pamphlet, and render it both a tireſome and expenſive publication." P. 2. The Introduction contains (at p. 4, 5, &c.) "the ſketch of a plan for a ſchool of induſtry, for the children of the labouring poor." A plan more wiſe and practicable than this, has not yet come to our knowledge. The waſte-lands, ſucceſsfully cultivated by the author, were a part of the new encloſure on Cardiff Great Heath; the ſoil of which being very unlike to that of the kingdom in general, we ſhall not detain our readers by any abſtract of the author's proceeding in this buſineſs; obſerving only, that "in ſoils ſimilar to that on Cardiff Great Heath, the *paring and burning* is the leaſt expenſive, and moſt effectual mode of proceeding, to bring waſte land ſpeedily into cultivation." P. 34.

At p. 40, Mr. C. in a ſhort, but not uſeleſs digreſſion, ſhews that *farming* is not a loſing concern to a gentleman, who will give a reaſonable attention to it. We find here ſome excellent remarks concerning *labourers*. Mr. C. is an advocate for the ſcheme of *a general bill of encloſure*; and thinks "the moſt eaſy means (in our judgment far from eaſy) would be, by a vote of parliament to raiſe a ſum for the encloſure and cultivation of waſte lands

lands in every part of the united kingdom. This ſum ſhould be under the direction of the board of land revenue." P. 56. The *remaining obſtacle, from tythe,* is very trifling. The tythe-laws, for land *newly enclоſed*, require *no* further conſideration: they are ſufficiently clear, if the graſping hands of landlords, and the ſelfiſh inclination to their intereſt of ſolicitors, would ſuffer tythe-owners to receive a commutation, nearly proportioned to their juſt demands.

ART. 26. *A Treatiſe on Agriculture. By J. Carpenter, of Chadwick Manor, Worceſterſhire.* 2 vols. 8vo. 1l. 1s. Vol. I. 1803. Vol. II. 1805. Rivingtons, &c.

In proportion as books abound on any ſubject, reviewers muſt limit the notice which they beſtow upon them. Agriculture at preſent ſo much occupies the preſs, by the bulk as well as number of its volumes, that, without undervaluing it, we may fairly reſtrict our attention to it within narrow bounds.

Mr. C. is a farmer, with thirty years experience at the leaſt; he is *harmleſs* (a moſt valuable quality in writers of this ſort); converſant with the beſt agricultural practices of the weſt of England; and furniſhes to that part of the kingdom in particular, many uſeful obſervations: theſe are his merits. On the other ſide muſt be placed tedioufneſs, (we had almoſt ſaid) dullneſs; repetitions without number; ſtatements very ſuperficial; (as on tithes, Vol. II. p. 32.) violation of the Engliſh grammar in every page; and, what is more important to many readers, the price of a whole guinea (the largeſt piece of gold current amongſt us) for two thin volumes, including ſome inſignificant plates, inſtead of that pretty little piece which is exchanged for ſeven ſhillings.

POLITICS.

ART. 27. *The important Declarations of Auſtria and Ruſſia, accompanied with the various Papers which have paſſed between thoſe Powers and France, with a preliminary Diſcuſſion of the Conduct of the reſpective Parties, and the probable Conſequences of the preſent Conteſt.* 8vo. 32 pp. 1s. Rivingtons, &c. 1805.

Such has been the rapid and melancholy change in continental affairs, that much of this preliminary diſcuſſion, though publiſhed but a few months ago, is become uſeleſs; ſince all ſpeculations reſpecting the iſſue of the late conteſt are unhappily at an end. So much, however, of the diſcuſſion as tends to maintain the juſtice of the war on the part of the allies, may ſtill be read with intereſt: for it undoubtedly places the ambition and injuſtice of Bonaparte, and the moderation of his adverſaries, in a clear and juſt

juſt light. The important documents, which form the principal part of this publication, prove moſt ſtrongly the juſtice of thoſe remarks which precede them. They conſiſt of "Two declarations, in the form of notes, delivered by M. de Talleyrand, Miniſter of Foreign Relations to Count Philip Cobentzel, at Paris, 13th Auguſt, and 16th Auguſt, 1805. A Declaration delivered by the Ruſſian Ambaſſador, Count Raſoumowſky, on the 31ſt of Auguſt, 1805. The ſecond Declaration of the Court of Vienna to the French Court (the firſt being in the Appendix) tranſmitted from Vienna to Paris on the 3d of September, 1805; and the French Manifeſto againſt Auſtria. Dated Paris, September 11. The appendix contains "the firſt Declaration of Auſtria to France, offering to mediate between France and the Powers at variance with her;"—the note tranſmitted by Baron de Hardenberg (the Pruſſian Miniſter) to the French Miniſter, Mr. Laforet, communicating the note which M. Novoſiltzof (the Ruſſian Negotiator) had addreſſed to him, upon returning the French paſſport, and laſtly the laſt mentioned note itſelf.

Moſt, if not all, of theſe documents have already appeared in the public papers; and ſome of them are comprized in the papers lately preſented to both houſes of parliament. They fully prove the long forbearance and extreme moderation of the allied powers; a moderation which (conſidering the enemy they had to deal with) was perhaps one of the cauſes of the unfortunate events that followed. The numerous miſrepreſentations contained in the declarations of the French tyrant muſt be palpable to the moſt ſuperficial obſerver. Of his audacious inſolence, the manner in which Taleyrand, in his firſt note, ſpeaks of the conduct of Ruſſia, is a ſufficient proof. We will not dwell upon the diſguſting ſubject; but ſtill expreſs our confident hope that Britain will maintain her ſecurity and dignity unimpaired, and that, unfavourable as the aſpect of continental affairs is at preſent, the time will yet arrive when unprincipled ambition and tyranny will, even in this world, receive the ſignal chaſtiſement which it has ſo long provoked and deſerved.

LAW.

ART. 28. *An Addreſs to the Public: containing a Review of the Charges exhibited againſt Lord Viſcount Melville, which led to the Reſolutions of the Houſe of Commons, on the 8th April,* 1805. 8vo. 84 pp. 2s. 6d. Hatchard. 1805.

As the ſubject diſcuſſed in this pamphlet is in a courſe of inveſtigation before the higheſt tribunal in this kingdom, and the noble perſon accuſed will undoubtedly have an impartial trial, it would ill become us to pronounce on the reaſonings of the able author before us; which would, in effect, be to anticipate the

deciſion

deciſion of the peers in parliament. We will, therefore, confine ourſelves to a few general ſtatements and obſervations. The avowed object of this writer is to remove from the public mind thoſe unfavourable and (as he deems) erroneous impreſſions, which have created a ſtrong prejudice againſt the party accuſed; to ſhow that his defence reſts upon ſtrong grounds, if not of ſtrict law, at leaſt of ſubſtantial juſtice; that his accuſers have been guilty of ſeveral miſrepreſentations, and, if not influenced ſolely by the motives, have at leaſt acted in the ſpirit of party; and that a more deliberate and diſpaſſionate courſe of proceeding in the Houſe of Commons might have produced a very different reſult.

The arguments of this writer are, in ſubſtance, ſimilar to thoſe that were urged on the ſame ſide of the queſtion in Parliament; and it is but juſtice to ſay, that they are ſtated with perſpicuity, and enforced with conſiderable ability. It is not for us to determine on their weight and efficacy; but we think it right to mention, what we have heard from good authority, namely, that the author is a volunteer in the ſervice; and that this publication was, till its appearance, altogether unknown to the diſtinguiſhed perſon, whoſe cauſe it defends. As a ſhort ſpecimen of the writer's ſtyle, we will extract the concluding paragraph, which contains ſome general obſervations important, and (in our opinion) incontrovertible.

"The maſs of mankind—ſuch is the frame and caſt of our nature—ſeldom conſider of their honour or their intereſt as at all connected with the ſteady protection of thoſe who move in the upper circles of authority. We are, for the moſt part, eaſily alienated from perſons of this claſs; we are not diſpleaſed when the heavy hand of power is upon them. But, indeed, this feeling is unworthy of us:—perſons holding ſituations of high and important national truſt ought not, on ſlight grounds, and in moments of irritation, to be bound hand and foot, and delivered up to diſhonour and diſgrace. Thoſe who give to the public their talents, their time, their intellects—the fruit of a life of ceaſeleſs ſtudy and ſtrenuous labour—give to us what we never can reward, and ought not readily to undervalue. It is the leading, the moſt eſſential, the paramount excellence of our Conſtitution, that it ſecures equally the rights and reputation of all. It is the firſt and greateſt praiſe of our law, that it knows no PARTY, it never ſeeks condemnation as a triumph, or conſiders a verdict as a victory —It is reluctant to ſtrike, it is earneſt to ſave.—It is at once our ſword and our ſhield.—Its laſt office is to puniſh, but its firſt duty is to protect." P. 83.

We will only add, that all who wiſh to be acquainted with the probable grounds of the noble Lord's defence, will find them ably, temperately, and judiciouſly ſtated and argued in this pamphlet.

DIVINITY.

DIVINITY.

ART. 29. *Sacred Hiſtory in Familiar Dialogues, for the Inſtruction of Children and Youth. In Two Volumes. By the late Miſs H. Neale. With a recommendatory Preface, by the Rev. John Ryland, D. D.* 2 vol. 12mo. Gardiner. Price 7s. 1806.

This is a very proper book for thoſe for whoſe uſe it is principally intended, or indeed for adults, whoſe opportunities of religious inſtruction are leſs frequent or eligible. Two maps are added, one of the Land of Canaan or Paleſtine, the other of the Travels of St. Paul.

ART. 30. *The Holy Family; being a complete Proviſion of Domeſtic Piety. In which are Reflections on Education, Prayer, in its public and private Duties, and an Exhortation to the Sacrament, as eſſential to Salvation. To which are added, Morning and Evening Prayers for Families; Devotions for Private Perſons; Prayer on the Feſtivals of the Church, &c. A Preparative for the Holy Sacrament, with Devotions at the Time, and after Communion. By the Rev. T. Oakley, A. M.* 8vo. 116 pp. 3s. 6d. Cooke, Oxon; Rivingtons, London. 1805.

This little work conſiſts of three Sermons, and many Prayers. The Sermons are on Education, on Prayer, and on the Holy Sacrament; and are not devoid of merit. In peruſing the Prayers, we found great reaſon to lament the want of that beautiful and affecting ſimplicity which characterizes the ſupplications in our public Liturgy. The ſubjects of Devotion are, in general, well choſen, but the language is ſtiff, and poetical; having more flouriſh of words than genuine feeling of the ſubjects. The deſign of the work we much approve; the execution not equally; and in truth, few authors have more wiſely conſulted the advantage of the devout, than they who have extracted from the Liturgy, or from the works of the Engliſh Reformers, the ſupplications which they offered for private uſe, and adapted to the various circumſtances of human life. The Family Prayers, publiſhed by Mr. Pearſon, of Rimpſtone, in 1800*, were formed on this plan, and are much ſuperior to the preſent collection.

ART. 31. *Two Diſcourſes, deſigned to recommend a general Obſervance of the Lord's Supper. By T. Drummond.* 8vo. 43 pp. 1s. Johnſon. 1805.

We mention theſe Diſcourſes, only leſt the ſpecious title ſhould miſlead any well intentioned Chriſtians to become pur-

* See Britiſh Critic, Vol. xvii. p. 655.

chaſers.

chaſers. The author, indeed, profeſſes to recommend the obſervance of the Lord's Supper, but he might as well recommend a Supper in commemoration of Dr. Prieſtley, or any other departed friend, whom he might pleaſe to call a Chriſtian. He regards it only as "*a decent ſocial meeting*, by which we acknowledge the Father Almighty, and recognize Jeſus Chriſt, as a teacher of that which we conſider to be the Holy Will of God." "We ſeek in it," he ſays, "to ſtrengthen our beſt reſolutions, whilſt we comply with the laſt wiſhes of *a dying Friend*, JESUS OF NAZARETH." P. 24.

That they who preſume to degrade the bleſſed Son of God into a mere man, ſhould alſo lower his holy inſtitutions into mere ſocial meetings, is perfectly conſiſtent; but it is at the ſame time quite evident, that ſuch perſons have, in their religion, no Sacraments, nor, in fact, any Redeemer. "For it coſt too much to redeem their ſouls, ſo that they muſt let that alone for ever."

ART. 32. *The Lord Jeſus Chriſt's Sermon on the Mount, with a Courſe of Queſtions and Anſwers, explaining that valuable Portion of Scripture, and intended chiefly for the Inſtruction of young Perſons. By the Rev. John Eyton.* 12mo. pp. 37. Wellington printed; Hatchard, &c. London. 1805.

This little Catechiſm is of a uſeful kind. The author has divided the Sermon on the Mount into nine unequal, but not injudicious ſections, and has illuſtrated it throughout by queſtions put to the young Catechumen, and anſwers ſuggeſted, which are well calculated to impreſs upon the mind the ſubſtance and deſign of that divine diſcourſe. The tract conſiſts of three parts. 1. The introductory obſervations, containing the arguments of the nine Sections. 2. The Sermon itſelf. 3. The Queſtions and Anſwers explanatory of the Diſcourſe, amounting in all to 274. The explanation appears to us to contain nothing that is not truly ſound and good.

As it is likely that ſo uſeful a book of inſtruction will be called for in repeated impreſſions, we are deſirous to propoſe ſome improvements in point of form, which will make it much more convenient for uſe. The Sections of the Diſcourſe itſelf ſhould be diſtinctly marked in the margin, or even by a ſpace left at the end of each with a new head. A reference ſhould be ſubjoined alſo to each Section, pointing out at which Queſtion the explanation of that Section begins, as I. See Queſt. 1. II. See Queſt. 30. III. See Queſt. 42. IV. See Queſt. 111, &c. And, to make the reference ſtill more eaſy, it would be convenient to break the Queſtions themſelves into portions, correſponding with the Sections and ſimilarly numbered. As every facility ſhould be given to young learners, the clearneſs beſtowed by theſe typographical diſtinctions would be of more ſervice than might perhaps be ſuppoſed; and we hope it will be conſidered by the author.

We

We ſhall be glad to have contributed ſomething to the perfection of an inſtructive tract.

ART. 33. *A Sermon, preached before the Aldermen and Corporation of Grantham, on Sunday, the 21ſt of October, 1804. By the Rev. Robert-Laſcelles Carr, Chaplain to Earl Clanwilliam and to Lord Mendip. Publiſhed at the Requeſt of the Corporation.* 4to. 20 pp. Price 1s. 6d. White. 1805.

The text is Pſalm lxxxii. 6. "I have ſaid ye are Gods, but ye ſhall die like men." This is a very forcible diſcourſe on the duty of magiſtrates, and appears from the earneſt application to the author to print it, to have made a very ſtrong impreſſion.

ART. 34. *A Sermon preached at Childwall, Dec. 5, 1805, the Day of general Thankſgiving for the glorious Victory obtained by his Majeſty's Fleet, under the Command of Lord Nelſon, over the combined Fleets of France and Spain. By the Rev. J. Sharpe, Chaplain to his Royal Highneſs the Duke of Cambridge.* 8vo. 16 pp. 1s. Liverpool, Milne; London, Baldwin. 1806.

The ſentiments of this diſcourſe are loyal and pious, and the language well adapted to expreſs them. The author notices the frequent interpoſitions of Providence in favour of this country, ſuggeſts the ſuitable feelings and conduct, laments the loſs of the Hero who commanded, and finally, in a ſhort addreſs, recommends a contribution to the patriotic fund. "I make no appeal," he ſays, "to your hearts on this occaſion, from a conviction, that, were I poſſeſſed of the moſt pathetic eloquence, I ſhould fail by any argument to operate upon that mind, which is not animated by an ardent impulſe to teſtify its ſenſe of gratitude for ſuch unexampled ſervices rendered to his country, by contributing towards the comfort and ſupport of the fatherleſs and widows of thoſe brave men who have fallen in the glorious conteſt." Such exhortations were every where abundantly ſufficient, and proved the general feeling of the country.

ART. 35. *A Sermon, preached in the Pariſh Church of St. Mary, Shrewſbury, on Thurſday, December 5, 1805. The Day appointed, by His Majeſty's Proclamation, for a General Thankſgiving to Almighty God, for the late ſignal and important Victory obtained by His Majeſty's Ships of War, under the Command of the late Vice Admiral Lord Viſcount Nelſon, over the Combined Fleets of France and Spain. By John Brickdale Blakeway, M. A. Miniſter of the ſaid Pariſh. Printed by Requeſt.* 8vo. Price 1s. 6d. Longman. 1805.

From Romans xi. 20, &c. "Be not high-minded, but fear," &c. The preacher expatiates with much force on the diſtinguiſhed favours of Providence manifeſted to the Britiſh Nation, from the

deſtruction of the Spaniſh Armada to the preſent eventful period. He then draws, as a concluſion, that far from elevating us to pride and vanity, we ſhould not be high-minded, but fear; and not dedicate the hour of triumph to riotous exceſs, but rather to the improvement of our minds in moral and religious diſcipline. The quotation from Thompſon, at the end, might as well have been omitted.

ART. 36. *A Sermon, preached in Oxford Chapel, by Cavendiſh Square, on Thurſday, the 5th of December,* 1805. *By the Rev. David Evans, Aſſiſtant Miniſter of the ſaid Chapel.* 8vo. Price 1s. 6d. 1805.

This diſcourſe is conceived and expreſſed with the real fervour of patriotiſm, but is not entitled to any conſiderable praiſe for elegance or dignity of language. The text is Pſalm l. 15. and the Sermon is inſcribed to Admiral Nugent.

ART. 37. *A Sermon, preached to a Country Congregation on the Occaſion of the late General Thankſgiving for the Victory over the Combined Fleets of France and Spain. By the Rev. Sir Adam Gordon, Bart. Rector of Weſt Tilbury, Eſſex, &c. Printed in Aid of the Collection for the Patriotic Fund.* 8vo. Price 1s. 6d. Rivingtons. 1806.

Our pages have borne frequent teſtimony to the meritorious exertions of this preacher in the duties of his profeſſional office; and the preſent diſcourſe will by no means detract from his well-earned reputation. The text is from Pſalm cxxiv. 1, 2, 8. "If the Lord himſelf had not been on our ſide," &c. &c.

The particular apoſtrophe on the character of the gallant Lord Nelſon at pages 10, 11, is compoſed with extraordinary animation; and the appeal to the benevolence of the hearers, at the concluſion, is ſo forcible and happy, that we have no doubt it produced the moſt deſirable conſequences.

MISCELLANIES.

ART. 38. *A Comparative View of the new Plan of Education promulgated by Mr. Joſeph Lancaſter, in his Tracts concerning the Inſtruction of the Children of the Labouring Part of the Community; and of the Syſtem of Chriſtian Education founded by our pious Forefathers for the Initiation of the Young Members of the Eſtabliſhed Church in the Principles of the Reformed Religion. By Mrs. Trimmer.* 8vo. 152 pp. Price 3s. Rivingtons, &c. 1805.

We conſider this as a very important tract. In December laſt we publiſhed a very ſenſible Letter, ſigned a Churchman, ſtating

ſtating ſome very material objections to the unbounded extenſion of that ſyſtem of education, recommended by Mr. Lancaſter, which has already obtained very conſiderable patronage. Mrs. Trimmer here continues the ſame ſubject: and giving all due credit to Mr. L. for the *mechanical part* of his plan, contends, that it is not in all reſpects ſuch as to deſerve univerſal adoption in this country. Objections are made to ſeveral particulars in Mr. L.'s ſyſtem of rewards and puniſhments; but the moſt material objection is to the religious courſe of education, in which the Creed, the Lord's Prayer, the Ten Commandments, and the Sacraments of the Chriſtian Church, primary objects in the inſtruction recommended by national authority, appear to be kept quite out of ſight. Mrs. T. recalls to notice the Exhortation which concludes our Office for Baptiſm, and maintains, that the plan there laid down ought by all means to be purſued. She analyſes much at large a work of Dr. Talbot, formerly Rector of Spofforth, in Yorkſhire, entitled "The Chriſtian Schoolmaſter," and deſcribing the qualities of a ſchoolmaſter for the poor: the ſyſtem of this work ſhe greatly prefers to that of Mr. L. An account is alſo given of Dr. Bell's ſchool, at Madras, in many reſpects the model of Mr. Lancaſter's. We cannot follow the excellent writer through the whole of her arguments, but muſt commend them as highly worthy of conſideration. The concluſion of the tract will leave upon the minds of our readers a clear impreſſion of the ſpirit and deſign with which ſhe writes.

"I have no perſonal prejudice againſt Mr. Lancaſter as a ſeparatiſt; I highly reſpect his talents; but as it plainly appears to me that his plan, in its full extent, cannot ſtand on *national ground* together with the *ſyſtem of religious education founded at the* REFORMATION, I am ſolicitous to ſee the preference given where it is juſtly due; yet, without deſiring to deprive Mr. L. of any part of the credit he may reaſonably claim for contributing to the improvement of children of the lower orders, by providing, what is generally wanted in moſt ſchools, a better method of ſchool-management and tuition." P. 152.

ART. 39. *The Traveller's Guide, or Engliſh Itinerary; containing accurate and original Deſcriptions of all the Counties, Cities, Towns, Villages, Hamlets, &c. and their exact Diſtances from London; together with the Cathedrals, Churches, Hoſpitals, Gentlemen's Seats, (with the Names of the preſent Proprietors) Manufactures, Harbours, Bays, Rivers, Canals, Bridges, Lakes, Salt and Medicinal Springs, Vales, Hills, Mountains, Mines, Caſtles, Curioſities, Market Days, Fairs, Inns for Poſt Horſes, &c. The whole compriſing a complete Topography of England and Wales. To which are prefixed, General Obſervations on Great Britain; including a correct Itinerary from London to the*

ſeveral Watering and Sea-Bathing Places, Liſts of Inns in London, Mail Coaches, Wharfs, Packet-Boats, Rates of Porterage, Poſtage of Letters, and every other uſeful Information, equally calculated for the Man of Buſineſs and the inquiſitive Traveller. By W. C. Oulton, Eſq. Illuſtrated with Sixty-ſix correct Picturesque Views, and a whole Sheet coloured Map of England and Wales. In Two Volumes. 12mo. 824 and 944 pp. 1l. 5s. Cundee. 1805.

After ſo enormous a title-page, there is not much for a reviewer to ſay: the title itſelf is an analytical review. How theſe various points are executed may very briefly be ſaid. In general ſufficiently well. The book may be conſidered as an Engliſh Gazetteer amplified. The fault of it, as a travelling-book, is the inconvenient thickneſs of the volumes: from which, in our opinion, the introduction might well be ſpared, without any loſs to the reader. The ſixty-ſix views are contained in twenty-two plates, three on each; certainly engraved with much neatneſs, but too ſmall to convey any very diſtinct ideas of the places repreſented. Three views, on one duodecimo page, may be conceived to be rather contracted. The whole-ſheet coloured map of England and Wales ſeems intended chiefly to give the roads; yet with ſo little care is this done, that the great Bath road breaks off at Reading, and never gets any nearer to London. We would recommend omitting the introduction, and dividing the reſt into three volumes at the leaſt, which would make the books more tractable. The map alſo might be ſpared, ſince almoſt every traveller has either a good map of England, or Cary's ſmall county maps of the roads. Thus might both the price and form of the work be amended, and it might become a general chaiſe companion.

ART. 40. *The Morality of Fiction; or an Inquiry into the Tendency of fictitious Narratives, with Obſervations on ſome of the moſt Eminent. By H. Murray, Author of the Swiſs Emigrants.* 12mo. 171 pp. 4s. Edinburgh, printed. Longman and Co. London. 1805.

As fictitious narratives form a large part of the reading of many perſons in this age, we cannot too highly commend the deſign and execution of this little work. The author conſiders the beſt mode of giving moral utility to ſuch productions, and briefly, but judiciouſly, characteriſes the moſt eminent of thoſe which have been written at various times and in various countries. He contends, and we think with great truth and judgment, certainly with ſome ſtrong authorities on his ſide, for the advantage derived to morality from exhibiting, with ſkill and livelineſs, characters ſomewhat ſuperior to the ordinary level of moral and religious excellence; and he well replies to the moſt current ob-

jections which have been made to this practice. The following illuſtration of his argument has much elegance as well as truth.

" We never reproach the painter for aſſembling, in one, the beauties of ſeveral different landſcapes, nor the ſculptor for drawing finer forms than were ever moulded by the hand of nature. The mere copying of real objects is obviouſly an inferior department of theſe arts; while the other is that which has been always occupied by the great maſters. But if external forms may thus be embelliſhed at pleaſure, ſhall the painter of mind alone be reduced to the rank of a mere imitator? One ſtriking difference which exiſts between them, is completely in favour of the latter. The former are merely objects of taſte, and have obviouſly no tendency to produce any improvement on the form of the ſpectator. But in the caſe of moral painting, a man both poſſeſſes a power, and naturally feels an impulſe to form himſelf to ſome reſemblance of the object which he admires." P. 22.

We agree with Mr. M., that it is chiefly the want of ſkill in the exhibition of ſuch models, that has tended to diſgrace the practice. We ſee nothing in this book throughout that does not tend to the improvement of taſte and moral ſentiment; and, therefore, with great pleaſure recommend it to our readers.

ART. 41. *The Painter and Varniſhers Guide; or, a Treatiſe, both in Theory and Practice, on the Art of making and applying Varniſhes; on the different Kinds of Painting; and on the Method of preparing Colours both Simple and Compound: with new Obſervations and Experiments on Copal; on the Nature of the Subſtances employed in the Compoſition of Varniſhes and of Colours; and on various Proceſſes uſed in the Art. Dedicated to the Society at Geneva for the Encouragement of the Arts, Agriculture, and Commerce. By P. F. Tingry, Profeſſor of Chemiſtry, Natural Hiſtory, and Mineralogy in the Academy of Geneva. Illuſtrated with Engravings.* 8vo. Kearſley. 1804.

This will be found an exceedingly uſeful book to all thoſe for whoſe uſe it is intended, and what may be generally expected from it will beſt appear from the following deſcription of his work by the author himſelf.

" The Society eſtabliſhed at Geneva for the encouragement of the Arts, Agriculture, and Commerce, charged its committee of Chemiſtry to take into conſideration thoſe arts of which no methodical deſcriptions had been given by the Academy of Sciences at Paris. It was, indeed, intended by the Academy that the art of varniſhing ſhould form a part of their collection; and de Machy, one of the members, had, I believe, prepared ſome materials for that purpoſe, but on the publication

of Watin's work in 1772 he ſeems to have abandoned his deſign.

"This art, which is of modern date in Europe, notwithſtanding the aſſiſtance thus given to it by Watin, ſtill required that the principles on which it is founded, and by which it can be carried to perfection, ſhould be more fully explained and illuſtrated. Every thing that relates to the hiſtory of the colouring parts, and to the operations which make them appear with their true properties, has in that publication been either omitted or neglected. The committee of Chemiſtry, in conſequence of ſome obſervations which I had made on the arts in my public or private lectures, were of opinion that a new work on this ſubject would form a valuable and even neceſſary addition to that of Watin: they conceived alſo, that as this art is one of thoſe which are entirely founded on chemiſtry, it ought to be treated according to the modern ſyſtem. I engaged to undertake this labour; and I now preſent the reſult of it to the public, with the approbation of the Society to whom I have dedicated it."

Some very decent engravings eſſential to the illuſtration of the work are added, and the whole forms a valuable compendium of ſuch parts of Chemiſtry, as are important in the making and application of Varniſhes.

ART. 42. *Tangible Arithmetic; or, the Art of Numbering made eaſy, by Means of an Arithmetical Toy, which will expreſs any Number up to* 16,666,665, *and with which, by moving a few Balls, a great Variety of Operations in Arithmetic may be performed: intended to aſſiſt Mothers and Teachers in the Inſtruction of Children. By William Frend, Eſq. Author of Evening Amuſements, Eſſay on Patriotiſm, &c.* 12mo. 206 pp. 7s. 6d. Mawman. 1805.

Mr. Frend continues to exert his talents for the laudable purpoſe of giving inſtruction to youth. As we lately found him facilitating the way to a knowledge of aſtronomy *, (which plan we hope he continues) ſo now we find him, in the ſame familiar manner, inculcating arithmetic. The arithmetical toy accompanying this book, and principally deſcribed in it, is a contrivance ſimilar to the Roman abacus, or Chineſe ſwanpan, and well illuſtrates the nature of decimal arithmetic. But the teacher is not contented with this ſpecies of illuſtration. He deſcribes alſo the mode of numeration by counters, by Roman figures, &c. When, in p. 17, he laments the neglect of figures in the great public ſchools, we fear he is in ſome meaſure right; but if any perſons grow up in

* Brit. Crit. Vol. xxiv. 337, and xxv. 451.

groſs

groſs ignorance of that branch of knowledge, it is certainly their own fault, conſidering how very eaſy the acquirement is. That ſome, who have been ſo negligent, undertake offices of ſtate requiring that knowledge, ſeems more like a conjecture than a well-aſcertained fact.

ART. 43. *Travels in Trinidad during the Months of February, March, and April,* 1803. *In a Series of Letters, addreſſed to a Member of the Imperial Parliament of Great Britain. Illuſtrated with a Map of the Iſland. By Pierre F. M'Cullum.* 8vo. 8s. 6d. The Bookſellers of London and Edinburgh. 1806.

When we conſider the very ſerious and ſolemn proceſs in which General Picton is at the preſent moment involved, affecting his life, fame, and fortune, we may reaſonably queſtion the prudence of ſuch a publication as this, full of the bittereſt accuſation and invective. We ſhall only therefore remark that it contains ſome ſevere animadverſions, and moſt heavy charges, which it well becomes the individual above alluded to, to refute and repel. What is ſaid in this volume of the Iſland of Trinidad is of very trifling importance, and ſeems only to have been made the vehicle of the author's feelings, who repreſents himſelf as moſt cruelly and unjuſtly perſecuted and oppreſſed. A ſlight map of Trinidad is prefixed.

ART. 44. *An Apology for Flim-Flams. By Mr. Bobtail, Commentator.* 12mo. pp. 31. 1s. Murray. 1806.

Whether to announce the ſecond edition of Flim-Flams, or this Apology, which is now inſerted in it, was a matter of ſome little doubt. We prefer the latter, as bringing fewer duties with it. Mr. Commentator Bobtail announces, that his author is dead; but he dies, like the little dog in a favourite infantine hiſtory, to converſe and afford ſome ſubject for *biography* after his deceaſe. As the author dies without being dead, ſo the Apology does not apologize; but ſome further banter is not ill-humouredly attempted againſt Critics and others. We muſt confeſs that till we read this Apology we miſtook the ſenſe in which the author or authors * meant to uſe the very name of t e work. A *flim-flam*, we always thought, meant a humbug, a tale made to impoſe upon credulity, a flight of fancy; whereas it is intended here, it ſeems, to denote cenſure or ſatire. Thus it is ſaid, "Mr. Fuſeli *flim-flams* Falconet, and very diſtinctly deſcribes him as a coxcomb, a fool, and finally an aſs. Mr. Repton *flim-flams* Price; Knight *flim-flams* Burke! Sir John Hill, a very zealous

* Which is right, we pretend not to ſay.

naturaliſt himſelf, *ſlim-ſlammed* the Royal Society in his *Lucina ſine Concubitu.*" P. 17. This paſſage is wound up by a double miſtake. Hill *ſlim-ſlammed*, if that means ſatirized, the Royal Society; but it was in his book, entitled, "A Review of the Works of the R. S." whereas *Lucina ſine Concubitu*, a perfectly good humoured piece of raillery, has never been ſuſpected to come from that ſource.

ART. 45. *The Young Ladies' and Gentlemens' Chronology; containing Rules for determining the Leap Year, Golden Number, Dominical Letter, Epact, Moon's Age, Time of High Water, &c. To which is annexed, a Tide Table for the Coaſts of England, Scotland, and Ireland, and an Appendix, relative to the Chronology of the Hebrews, Greeks, Romans &c. By T. Drummond, Ormeſby, near Yarmouth, Norfolk.* 12mo. 96 pp. Price 2s. Longman and Co. 1805.

Among the various publications for the benefit and inſtruction of young perſons, we recollect to have ſeen very few on the ſubject of Chronology, certainly no unimportant branch of education. This before us is a very neat and well drawn manual on the ſubject, and in all reſpects ſuited to the purpoſe. The Appendix to the Chronology of the Hebrews, Greeks, and Romans, will be found very pertinent and uſeful.

ART. 46. *Geographical Delineations; or, a Compendious View of the Natural and Political State of all Parts of the Globe. By J. Aikin, M. D.* In 2 vols. Vol. I. 8vo. Johnſon. 1806.

There are few writers of the preſent day to whom the public is more indebted than to Dr. Aikin, whether we conſider the variety, the importance, or the agreeableneſs of his performances. The preſent is one of the neateſt pnblications of the kind that has yet appeared in our language: not intended to ſuperſede the common elementary books on the ſubject of geography, but to comprehend, in a moderate compaſs, every thing moſt important relative to the natural and political ſtate of the world.

The writer thus deſcribes what he has in view.

"It is by no means the intention of this work to ſuperſede either the common elementary books on geography, or the more complete ſyſtems of that branch of knowledge. On the contrary, the reader's acquaintance with the firſt is all along ſuppoſed, as eſſential to the underſtanding of the terms employed in deſcription; and the utility of the ſecond for the purpoſe of exact and particular information can never be ſupplied by a compendium of any kind.

"The preciſe object aimed at in theſe volumes is to afford, in a moderate compaſs, and under an agreeable form, ſuch a view of every

every thing moſt important relative to the natural and political ſtate of the world which we inhabit, as may dwell upon the mind in vivid colours, and durably impreſs it with juſt and inſtructive notions.

"In the proſecution of this deſign I have been guided by the two leading conſiderations reſpecting each country—what nature has made it, and what man has made it. Of theſe, the firſt has taken the precedence, as pointing to circumſtances which can never fail to exert a certain effect; which ſurvive all temporary changes, and ſtamp an indelible character. The ſecond, however, is frequently of greater intereſt, and inculcates leſſons of more practical importance; it has, therefore, in the more civilized ſtates, occupied the largeſt ſhare of the deſcription. Both together have as much as poſſible been brought to conſpire in forming the characteriſtic ſtrokes of the ſketch.

"As the firſt requiſite in deſcribing a country is to identify it, the boundaries of each have been traced with ſome minuteneſs; and it has eſpecially been conſidered as an object of conſequence, to ſhew how far the great portions or maſſes into which nature ſeems to have divided the land upon this globe, coincide with the territorial diſtributions made by human policy. Thoſe grand features of country, mountains, and rivers, have likewiſe been laid down with a degree of preciſion correſpondent to their geographical importance. Theſe details may, perhaps, to a curſory reader appear dry and tedious; but it is always ſuppoſed by the writer that they are illuſtrated by a good map; for, without ſuch a kind of pictured repreſentation, words muſt be very inadequate to convey the images required. Travelling in this manner with the eye and underſtanding conjointly, is an agreeable occupation, as well as the only ſure method of fixing ideas of locality in the memory." P. iii.

The author's own remarks, occaſionally introduced on the political ſtate of the places deſcribed, are remarkable for their moderation and ſound ſenſe; in proof of which, we ſcruple not to refer the reader to what is ſaid on the ſubject of Great Britain, p. 179, and of France, p. 236, &c.

We are greatly pleaſed with the work altogether, which we doubt not will be received with very extenſive circulation.

ART. 47. *The Hiſtory of the Aſylum for the Deaf and Dumb. To which is added, a Sermon, preached at the Anniverſary of the Charity, in the Pariſh Church of St. Giles, Cripplegate, on May* 19, 1805. *By Robert Hawker, D. D. Vicar of Charles, Plymouth.* 12mo. 49 pp. Price 1s. 6d. Williams and Smith.

This Pamphlet deſcribes one of the numerous charitable inſtitutions which are the glory of this country, and one too, not the leaſt

leaſt beneficial in its operation and effects. A Sermon is ſubjoined, which was preached by Dr. Hawker, at the Anniverſay of the Charity, for the benefit of which this Tract is publiſhed.

MONTHLY LIST OF PUBLICATIONS.

DIVINITY.

A Sermon preached on the Thankſgiving Day. By the Right Rev. Lord Biſhop of St. Aſaph.

The Apocalypſe, or Revelation of St. John tranſlated, with Notes, critical and explanatory. To which is prefixed, a Diſſertation on the Divine Origin of the Book, in Anſwer to the Objections of the late Profeſſor J. D. Michaelis. By John Chappell Woodhouſe, M. A. Archdeacon of Salop. 18s.

A Syſtematic View of the Revealed Wiſdom of the Word of God; of which Wiſdom the Hebrew Tongue is the predeſigned and appropriate Expoſitor. By the Rev. Raby Williams, of the Iſland of Jamaica. 12s.

The Overflowings of Ungodlineſs, a Sermon on the Times, preached at St. James's Church, Bath, Jan. 19, 1806. By the Rev. R. Warner. 1s. 6d.

To your Tents. An Addreſs to the Volunteers. By the Rev. Matthew Wilſon, A. M. 6d.

A Sermon, preached on the 5th of December, 1805. By the Rev. David Brichan, Miniſter of the Scots Church, Artillery-ſtreet. 1s. 6d.

An Eſſay on the Excellence of Chriſtian Knowledge. By F. A. Cox, M. A. 1s. 6d.

Chriſtian Politics, in Four Parts. By Ely Bates, Eſq. 9s.

A Sermon preached in the Pariſh Church of Winwick, in the County of Lancaſter, on Thurſday, Dec. 5, 1805. By the Rev. Geoffrey Hornby, Rector of Winwick. 1s.

A Sermon preached on the Occaſion of the late General Thankſgiving for the Victory over the Combined Fleets of France and Spain. By the Rev. Sir Adam Gordon, Bart. Rector of Weſt Tilbury, Eſſex, &c. 1s. 6d.

Diſunion

Diſunion in Religion, unfriendly to the Ends of Edification and Peace. Its conſequences, and the Means to check its Progreſs. By J. Symonds, B. D. 1s. 6d.

A Diſſertation on the Supreme Divine Dignity of the Meſſiah: in Reply to a Tract entitled, "A Vindication of certain Paſſages in the common Engliſh Verſion of the New Teſtament." This Reply is propoſed as a Fifth Appendix to the Third Edition of "Remarks on the Uſes of the Definitive Article in the Greek Text of the New Teſtament." By Granville Sharp, Eſq. 4s.

Select parts of the Old and New Teſtament, agreeably to the moſt approved modern Verſions. By the Rev. Theo. Brown, A. M. late Fellow and Tutor of St. Peter's College, Cambridge. 8vo. 15s.

A Vindication of certain Paſſages in a Diſcourſe, on occaſion of the Death of Dr. Prieſtley. By Thomas Belſham. 3s.

MEDICAL.

Remarks on the Ineffective State of the Practice of Phyſic in Great Britain, with Propoſals for its future Regulation and Improvement. By Edward Harriſon, M. D. F. R. A. S. S. 2s.

Vaccination vindicated againſt Miſrepreſentation and Calumny. In a Letter to his Patients. By Edward Jones. 1s.

A New Syſtem of Family Medicine, for the Uſe of Midwives, Mothers, Nurſes, &c. By Walker Keighley, M. D. 6s.

Eſſays on the Diſeaſes of Children, with Caſes and Diſſertations. By John Cheyne, M. D. 2 vols. 8vo. 1l. 7s. 6d.

HISTORY.

The Works of Salluſt, to which are prefixed, Two Eſſays on the Life, Character and Writings of the Hiſtorian, with Notes, Hiſtorical, Biographical, and Critical. By Henry Stuart, L. L. D. 2 vols. 4to. 4l. 4s.

An Inquiry into the Principles, Diſpoſitions, and Habits of the People of England, under their different Sovereigns, ſince the Reign of Queen Elizabeth. By John Andrews, L. L. D. 3s.

TOPOGRAPHY.

TOPOGRAPHY.

Magna Britannia, being a conciſe Topographical Account of the ſeveral Counties of Great Britain. By the Rev. D. Lyſons, and Sam. Lyſons, Eſq. Vol. firſt. 4to. 3l. 3s.

LAW.

An Eſſay on the Principle of Commercial Exchanges, and more particularly of the Exchange between Great Britain and Ireland. By John Leſlie Foſter, Eſq. of Lincoln's Inn. 5s.

BOTANY.

Viridarium, or Green-houſe Plants. Containing Fifty highly coloured Plants from Nature. By Mrs. H. M. Moriarty. 8vo. 1l. 5s.

THE ARTS.

An Inquiry into the requiſite Cultivation and preſent State of the Arts of Deſign in England. By Prince Hoare, Eſq. 7s.

MILITARY AND NAVAL.

A Statement of the Facts relating to the Charges brought againſt Capt. Buſhell, late Adjutant of the Fourth Battalion of Carmarthenſhire Volunteers. By. R. J. Starke, Firſt Major of that Battalion.

Memoirs of the Riſe and Progreſs of the Royal Navy, from the beginning of the Reign of Henry VII. to November 1805. By Charles Derrick, Eſq. of the Navy Office. 4to. 1l. 11s. 6d.

POLITICS.

A Letter to Mr. Cobbet, on his Opinions reſpecting the Slave Trade. By Thomas Clarke, A. M. Prebendary of Hereford. 3s.

Obſervations on the Character and preſent State of the Military Force of Great Britain. 3s. 6d.

A Letter addreſſed to Lord Henry Petty. Wherein the Tendency of the Principles of his great Predeceſſor's financial Adminiſtration are fully examined, &c. 1s. 6d.

England's

England's Ægis, or a Diſplay of the true Military Energies of the Britiſh Empire. By John Cartwright, Eſq. 4s. 6d.

A Letter to a Friend, occaſioned by the Death of the Right Hon. Wm. Pitt. 1s.

Thoughts on the relative State of Great Britain, and of France, at the Cloſe of Mr. Pitt's Life and Adminiſtration, 1806.

The Myſteries of Neutralization; or, the Britiſh Navy vindicated from the Charges of Injuſtice and Oppreſſion towards Neutral Flags. By John Brown, of Great Yarmouth. 4s.

Conſiderations ariſing from the Debates in Parliament on the Petition of the Iriſh Catholics. By Sir John Thorockmorton, Bart. 3s. 6d.

DRAMA.

The Tears of Britain: or, the Funeral of Lord Nelſon. A Dramatic Sketch, intended for Repreſentation at the Theatre Royal, Drury-lane. By Edmund John Eyre. 1s.

The Travellers, an Operatical Drama. By A. Cherry, Eſq. 2s. 6d.

Adelgitha, a Tragedy, in Five Acts. By M. G. Lewis, Eſq. 3s.

POETRY.

The Love of Glory. 4to. 5s.

The Wanderer of Switzerland, and other Poems. By James Montgomery. 4s.

The Fight of Trafalgar, a Deſcriptive Poem. By George Davies Harley, Comedian. 2s.

Poems, chiefly in the Scottiſh Dialect. By the Rev. James Nicol. 2 vols. 10s.

Love and Satire, containing the Whimſical Poetic Correſpondence of Eliza the Shrew, and Julius the Severe. 2s.

All-Saints Church, Derby: A Poem. By John Edwards. 4s.

Hymns, Elegies, and Miſcellaneous Pieces in Poetic Proſe. Tranſlated from the Abbe de Reyzac, by F. B. Wright. 4s.

NOVELS.

NOVELS.

Vivonio, or the Hour of Retribution. By a Young Lady. 4 vols. 12mo. 18s.

Alphonſine, or Maternal Affection. 4 vols. By Madame Genlis.

The Village of Freedwald. 3 vols. 13s. 6d.

MISCELLANIES.

Reſolves, Divine, Moral, and Political. By Owen Feltham. With a Short Account of the Author, by James Cumming, Eſq. F.S.A. 8vo. 9s.

Lectures on Belles Lettres and Logic. By the late William Barron, F.A.S.E. Profeſſor of Belles Lettres and Logic, in the Univerſity of St. Andrew's. 2 vols. 8vo. 1l. 1s.

Letters to a Young Lady. By Mrs. Weſt. 3 vols. 12mo. 1l. 1s.

A Father's Memoirs of his Child. By B. H. Malkin, Eſq. M.A. F.A.S. 8vo. 10s. 6d.

The Genuine Art of Gauging made eaſy and practicable. By Peter Jonas, late Superviſor of Exciſe. 9s.

The Arcana of Short-Hand. By H. Eurington. 2s. 6d.

The Saunterer, a Periodical Paper. By Hewſon Clarke. 12mo. 5s.

An Apology for Flim Flams. By Mr. Bobtail, Commentator. 6d.

LIBRARIES.

The Library of the Rev. Jonathan Boucher, A.M. F.R.S. Vicar of Epſom. By Meſſrs. Leigh and Sotheby, Feb. 24, and twenty-ſix following Days.

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

"Amicus in the North" has written us a letter, replete with great good ſenſe. An undertaking, ſuch as he deſcribes, will certainly have our good wiſhes, but is incompatible with our own ſituation and engagements. No anonymous communications are conſiſtent with our plan; but if "Amicus in the North," will ſend what he propoſes with his real name, and addreſs, it will receive the moſt careful and candid examination.

We do not remember to have yet ſeen the Poetical Collection alluded to by "A Conſtant Reader."

LITERARY INTELLIGENCE.

Mr. *Charles Bell*'s new work on the *Anatomy of Expreſſion in Painting* is almoſt ready for publication. The ſubjects will be illuſtrated by ſketches of the bones, muſcles, &c.

The ſecond Volume of Mr. *Cary's Tranſlation of Dante*, which includes the Inferno, will appear in about a month.

An Edition of *Gifford's Tranſlation of Juvenal*, in octavo, with the addition of the ſixteenth Satire, will be publiſhed next month.

The firſt Volume of a Continuation of Mr. *Donovan's Hiſtory of Britiſh Inſects* will be publiſhed in the courſe of the month.

The *Poetical Regiſter for the Year* 1804, will appear in a few days.

Our

Our Publiſhers have deſired us to announce, that two Volumes of the Continuation of the *Annual Regiſter*, will be publiſhed within the next month.

A new edition of the late venerable Mrs. *Carter's Poems*, with original Pieces, and Memoirs of her Life, by her Nephew, Mr. Montague Pennington, is preparing for publication.

ERRATA.

Page 3, line 33, for *verb* read *word*
—— 11, — 11, Note, for *head* read *youth*
—— 19, — 34 and 37, for *or* read *as*
—— 20, — 23, for *ſuch* read *each*
—— 20, — 34, for *theſe* read *their*